

THE OCCIDENT.

VOL. XXX.—No. 37.

SAN FRANCISCO, WEDNESDAY, OCTOBER 30, 1889.

WHOLE No. 1113.

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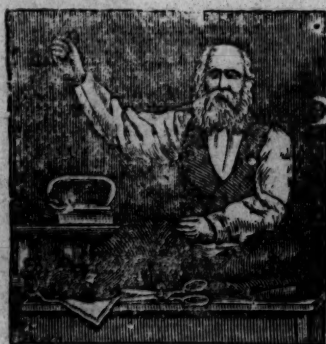
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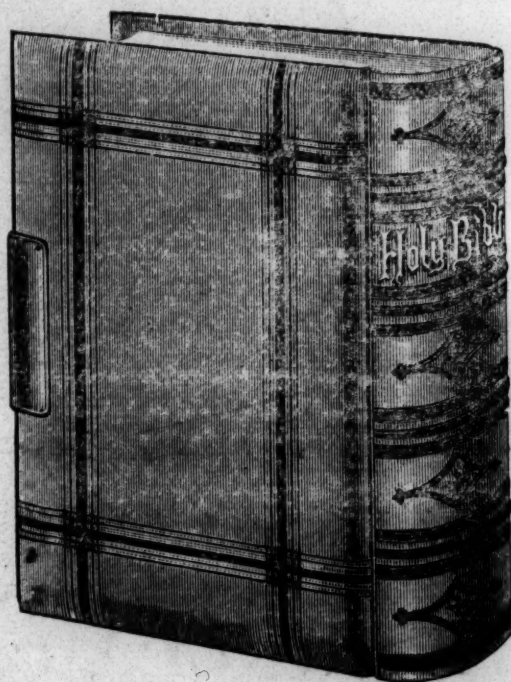
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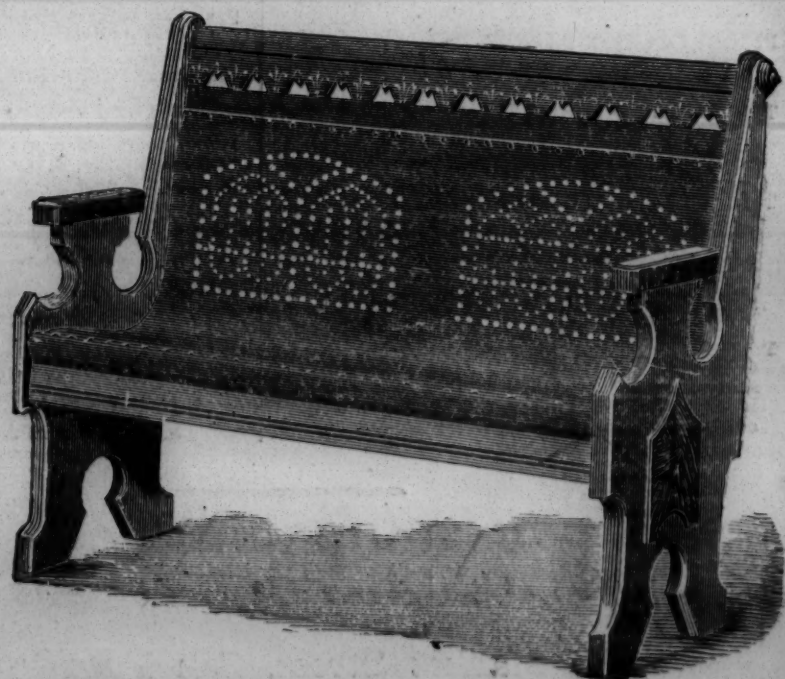
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SAN FRANCISCO, WEDNESDAY, OCTOBER 30, 1889.

WHOLE No. 1113

A SOLITARY WAY

There is a mystery in human hearts,
And though we be encircled by a host
Of those who love us well, and are beloved,
To every one of us, from time to time,
There comes a sense of utter loneliness
Our dearest friend is "stranger" to our joy,
And cannot realize our bitterness.
"There is not one who really understands,
Not one to enter into all I feel;"
Such is the cry of each of us in turn.
We wander in a "solitary way,"
No matter what or where our lot may be:
Each heart, mysterious even to itself,
Must live its inner life in solitude.

And would you know the reason why this is?
It is because the Lord desires our love.
In every heart he wishes to be first.
He therefore keeps the secret-key Himself,
To open all its chambers, and to bless
With perfect sympathy and holy peace,
Each solitary soul which comes to Him.
So when we feel this loneliness, it is
The voice of Jesus saying, "Come to Me;"
And every time we are "not understood,"
It is a call to us to come again;
For Christ alone can satisfy the soul,
And those who walk with him from day to day
Can never have "a solitary way."

And when beneath some heavy cross you faint,
And say, "I cannot bear this load alone,"
You say the truth. Christ made it purposely
So heavy that you must return to Him.
The bitter grief, which "no one understands,"
Conveys a secret message from the King,
Entreating you to come to him again.
The Man of Sorrows understands it well,
In all points tempted He can feel with you.
You cannot come too often, or too near.
The Son of God is infinite in grace,
His presence satisfies the longing soul,
And those who walk with him from day to day
Can never have "a solitary way."

MISSION SCHOOLS IN CHILI, S. A.

As November is set apart for the consideration of missions in South America, it may not be amiss to say a word about the phase of mission work referred to above.

The history of religious progress connects this progress with schools more than with any other form of effort. There is no way more effective for advancing a religious cause than by good schools. This is why the Romanists are trying hard to get the control of the common schools of the United States. It is a fact prominent in history that after Luther's grand break with the Romanish hierarchy, and the establishment of the reformed faith, a counter reformation, as it has been called, was begun through the establishment of schools throughout those regions more or less touched by Luther's and the reformed ideas.

This is but to follow a natural and powerful law Chili has come to be a free Republic. Schools of all sorts are welcome. We are not trespassing on the wish of the people, but are working in lines of the strongest desire of the best thinkers in Chili when we try to establish schools for the truer and higher education of the youth of this Republic.

In accomplishing this work we have two important and promising institutions. One the Escuela Popular in Valparaiso. This is a school for poorer children. The attendance is about 200. The pupils pay a small tuition fee, but the expenses of the school are met almost entirely by voluntary subscriptions by the Christian foreigners in Valparaiso, and by a small sum from the Presbyterian Board. This school occupies very narrow quarters and cannot receive any more pupils, over fifty have been refused this year. There are some ten or twelve who have paid a month's tuition, and are waiting for a vacant seat. We are in a building which we can have only a little while. We ought to have a structure of our own to hold 400. We could soon fill it.

In this school the Bible is a daily text book, and the youth take great interest in its study. The school becomes a contributor to our Sunday-school, and through the children there is secured access to the families and into many of them the Bible goes a light of life and hope for the first time. We hope

some time to take up the work of providing a suitable building and fixtures to make this school a model institution to provide the youth of the poorer classes with a good education. We also desire to establish similar schools in other cities, and will do so as soon as funds are put at our disposal. We need a similar school for poorer children in Santiago, Talca, Concepcion, La Sarena, and other places.

In Santiago we have a school or college of higher grade. It is the Instituto Internacional, a school which is truly international. Studies are carried on in four languages, and besides both Latin and Greek are in the courses.

This school has now a faculty of seven, among whom are two clergymen and two who have the honorary title of Ph.D. This corps of teachers is thoroughly equipped for its work. In their courses of preparation and the work done by the instituto is superior to any in the country. The school has a wide reputation, and draws pupils from all along the coast, and from Peru and Bolivia.

It has grown in four years from sixty to one hundred and fifty pupils. Of these fifty are boarders. We are now occupying a tumble down old building, the lease of which expires at the end of this year. The owner proposes to rebuild on the lot small houses for renting. Possibly we may be permitted to remain one year more. Had we adequate buildings and an outfit worthy of a representative American school we could have 250 or 300 scholars, and this would make the school a source of income to meet other expenses of the mission or would permit such an enlargement of its scope as to make it one of the most potent factors in the evangelizing of this country. This school is the preparatory department of our Theological Seminary, and with new buildings these two institutions could be so united as to greatly increase the efficiency of each and so as to deepen the value of the religious instruction of the Instituto.

Thirty or forty thousand dollars would buy the land and build and furnish a building that would accommodate more than 200 pupils, with 60 or 80 boarders.

We want to build such a structure. If we had but \$15,000 we could get the ground and with the balance and by making a loan with the ground as a security we could put up our building and the amount we now pay as rent would pay the interest and allow a fine sum as sinking fund. It would be vastly better to have the entire edifice free from such an encumbrance, but we will follow any plan which the friends of Christian education will enable us to carry out. There is a school for girls in this city which has been granted a fine edifice by those who support it. It is the Santiago college for girls under the direction of the Taylor Mission. It has had this year 200 and more pupils, and has more than paid expenses.

We humbly submit that the Presbyterian church should not be outdone in liberality and in wisdom by the Methodist brethren. Let us have an equal building and while they train the girls we will do what we can for the boys, and so with Presbyterian Christian husbands, and Methodist Christian wives we may put into the family, social and business as well as public life of Chili, that most perfect of Christian mixtures Presbyterians and Methodists united as one. It is hoped that this bit of sentiment may not divert attention from the main point.

Let us have a good building in the capital of Chili in which to do good work for our Lord and Master and for this priest-ridden but struggling Republic.

If there should be any church or individual to whom this appeal may come who would ask any questions or know more about this school and the work in Chili let him drop a letter to Rev. A. M. Merwin, South Pasadena, Los Angeles Co., Cal., formerly missionary in Chili and founder of the Escuela Popular, to which reference was first made. Mr.

Merwin will receive and remit funds that may be given for this object.

Brethren while caring so nobly for home schools and interests, don't forget that Christian schools are the salvation under God of missionary lands quite as certainly as they are the safety of the American Republic.

J. M. ALLIS.

RETURNING FROM SYNOD.

An old proverb says, "the longest way around is the nearest way home." The truth of this proverb depends upon the presence, in any given case, of one or more of several sources of enjoyment; either good company, as in the case of lovers, or fine scenery, good roads, comfortable means of travel, or pleasant meeting and incident by the way.

All of these factors except the first, (for I traveled alone), combined to verify the proverb with respect to my homeward journey from the recent meeting of Synod at Sacramento. Instead of taking the nearest route home, I sought first of all the circle of cities which surround the bay. One day was spent in "doing" San Francisco, including of course a visit to our Theological Seminary, where Drs. Alexander and Fraser were on duty, with a band of earnest students gathered about them preparing to go forth to the great harvest field. Another in a delightful drive about Oakland, Alameda, Piedmont, Berkeley, etc., enjoying many a lovely view of bay and city, with wooded hills near at hand, and far away in the distance the wonderful Golden Gate. Surely if any city on earth has more charming suburbs than our great California metropolis, it has not yet been my privilege to visit it.

Then by way of beautiful San Jose, where our brother Minton "chock-full" of material gathered in his recent trip around the world, continually delights his large congregation, my route lay to Santa Cruz, whither I came as a delegate to the State Convention of the Y. M. C. A. The journey by the narrow gauge railroad over the pass of the mountains between San Jose and Santa Cruz was one of the marked features of the whole trip. The wild romantic scenery, the dense forests of redwood and madrones, the "big trees" near Felton, one of which is said to be sixty-five feet in circumference and three hundred feet high, combined not only to give present pleasure but to make a lasting impression on the mind.

The Convention at Santa Cruz was a very interesting and profitable meeting. I have never met a more earnest and enthusiastic band of workers than the delegates gathered there, and as I thought of the large number of active, devoted young men scattered throughout the State, of whom these were but representatives, I thanked God and took courage.

From Santa Cruz I "journeyed going on still toward the south," following the sea coast for some distance, then traversing the whole length of the beautiful Salinas. The valley is about a hundred miles with an average width of ten or twelve miles long. At its southern end are the fine towns of San Miguel and Paso Robles, and not only does the scenery become more and more charming as we approach them, but the country is seen to be richer, more productive and more thickly settled. The warehouses along the railroad are piled high with sacks of wheat, hauled in from the neighboring ranches, and the towns are thriving and full of business.

Near Paso Robles are the hot springs of Santa Ysabel, destined to become famous in the near future as a place of resort for invalids, and a delightful resting-place for the weary in general. The scenery hereabout is diversified and romantic, and the fine oaks which give their name (Robles) to the region are a constant delight to the eye.

I was greatly pleased to learn that these springs

and the land in their neighborhood had been captured, not by the Methodists as one would naturally expect, but actually by the Presbyterians, and that it is proposed to make this a Presbyterian place of resort, similar to those possessed by other denominations in various parts of the State. I understood that accommodations will be provided, and the place offered for at least frequent meetings of the Synod, so that Santa Ysabel will become to the Synod what Saratoga is to the General Assembly, a place where the transaction of business may be joined with the enjoyment of pleasure and the restoration of health. It is doubtful whether a more desirable spot for the purpose can be found in the State. Centrally located as between the north and the south, easily accessible when the projected railroads shall have been completed, pleasant and desirable in every way, it will lay to rest many agitated questions, and charm away all strife of discussion. Who will advocate representation, when all shall be found eager to go to Synod? Who will dare to suggest a division into two Synods? And who can wax fierce in debate in such a Paradise? It is true the Synod might occasionally get into "hot water," but an "annual bath" of this kind would probably be the reverse of injurious to the members.

Passing on to San Luis Obispo, I was entertained by the real "Obispo" of the place, Rev. Wm. M. Hersman, bishop of our church there.

Onward thence to Los Olivos by rail, from which point to Santa Barbara I enjoyed what was the cream of the whole trip, a stage ride of fifty miles over a splendid road and through the wildest and most romantic of California mountain scenery.

Of this I cannot speak more particularly. It cannot be described but must be enjoyed. And I commend it to my readers as something to be "taken in" whenever they visit that region of our State.

From Santa Barbara to San Diego the route is too well known to need description, and I will not trespass further on your space.

W. B. N.

THE STRAIN ON THE INTELLECTUAL CONSCIENCE.

BY JOHN SHIRLEY WARD.

During the discussion of Revision before the Presbytery of San Francisco Dr. Mackenzie condensed his views upon the subject into one epigrammatic paragraph. This paragraph we propose to analyze, as neither minister nor elder has proposed to resolve it into its original elements, and weigh its meaning. In order to be perfectly fair we quote every word of the beloved and learned Doctor, as follows:

"Because the strain on the intellectual conscience in subscribing the confession is already severe, and because the latitude allowed for the differences arising from the personal equation of men is at present sufficiently narrow, and because the present tendency of revision is toward a rigorous exactness of words on a subject too profound for any uninspired words, and is therefore a tendency to make the strain more severe and the latitude still more narrow, and thus to limit the liberties we have long enjoyed, I am opposed to revision."

There are three reasons for opposing revision.

1. Because the strain on the intellectual conscience in subscribing the confession is already sufficiently severe.

Now this is our first reason for favoring revision. It is to prevent the "strain on the intellectual conscience" that we demand a simplification or modification of much of the phraseology of the Westminster Confession. Why is there a "strain on the intellectual conscience" in accepting the Westminster confession? There does not seem to be any very great "strain on the intellectual conscience" in comprehending the teachings of Christ or of his Apostles. The Westminster divines, in their effort to solve and explain the hidden mystery of Providence, only made the subject more mysterious by their efforts to give language to a thought which they did not fully comprehend. They clothed what they regarded as the teachings of Christ in language and formulary which even now are "a strain on the intellectual conscience."

Why the necessity of this strain of intellectual con-

science? Why struggle to express a thought for which no adequate language has been given? Why attempt to crystallize in theological language *mysteries* which neither teacher, nor taught, can understand?

The formulas of Calvin were well enough for his day. But the world moves. Three centuries have poured in converging rays of education, science and discovery on the religious thought of Calvin's age, and this light has lifted much of the mist which hung over it, and through the rifts of the vanishing clouds we begin to catch glimpses of the beauty and simplicity of the apostolic age.

God never intended that in order to comprehend the plan of salvation his children shall live under a strain of intellectual conscience. Dr. Mackenzie says this "strain" is already sufficiently severe. That is our reason for desiring revision. Our Westminster brethren bound us with gyves of hard, unmeaning theological expression. We have chafed under this strain of intellectual conscience for two hundred and fifty years, and now our bounding blood and growing limbs, Sampson-like, are about to rend the withes which have fettered us. Procrustes must not be cut down to suit the bed, but the bed must be made large enough and long enough to suit Procrustes.

The second reason given by Dr. McKenzie for opposing revision is:

2. "Because the latitude allowed for the differences arising from the personal equation of men is sufficiently narrow."

If the result of revision is the simplification of our religious creed, in what way will it affect the "latitude allowed for the differences arising from the personal equation of men?" Will it not rather broaden this latitude?

The phraseology on the pivotal points of our creed is such that our ministers seldom pretend to explain its hidden significance. There are but few ministers who have the courage to preach to their congregations on three successive Sabbaths on sections three, four and five of the third chapter of the Westminster Confession. If it is good for the spiritual edification of the people to teach this doctrine, why is it not just the proper thing to preach it? If these mysteries cannot be explained, why insist on their being retained as a part of our creed?

Dr. Mackenzie's third reason for opposing revision is:

3. "Because the present tendency of revision is toward a rigorous exactness of words on a subject too profound for any uninspired words, and is therefore a tendency to make the strain more severe and the latitude more narrow, and thus to limit the liberties we have long enjoyed, I am opposed to revision."

In what respect is the present tendency of revision toward a rigorous exactness of words? The very effect of revision is to express our creed in such simple language that there can be no hair-splitting metaphysical dissertations on the "exactness of words."

When we read the closing line of the learned Doctor's reasons we first thought a huge joke had been perpetrated on him by the printer, interpolating the words "opposed to" when he intended to have said "in favor of," as all his reasons, from our standpoint, are potent ones in favor of revision.

There was a time in the past when the pulpit thought for the pew. There was a time when the private member of the church accepted his theological food from the hands of his pastor, asking no questions. That time is past. The pew now wants to know the reason why. It is not a sufficient reason to the private member that he is allowed to put his own construction on the knotty problems involved in Chapter Three of our Confession. If the private member is allowed to put his own construction on the questions of Election, Predestination and Foreordination, and the Eldership is to be recruited from the ranks of the private members, how are you to have elders who are prepared to accept the construction adopted by the ministry of the Church? There is but one step from the private membership to the Eldership. The theological food and training of the private member should be such as to qualify him for the Eldership; besides, it is an insult to the intelligence of the private membership that they must be fed with the "milk of the word" while the ministry and eldership are fed on "strong meat."

Let us recognize the intelligence of the private member by requiring him to believe just what is demanded of minister and elder.

We close with this thought: Either let us require our pulpit to preach our creed, or let us modify our creed to suit our pulpit.

LOS ANGELES, Oct. 18, '89.

HOW RUTHIE FOLLOWED SAUL'S EXAMPLE.

WRITTEN FOR THE OCCIDENT.

Ruthie was studying her Sabbath-school lesson, the one that tells the sad story of Saul's disobedience and rejection. She read the verses slowly and half in amazement. It did seem so strange that Saul should tell Samuel he had "performed the commandment of the Lord," when the sheep and oxen were near enough to make themselves heard.

"How stupid of him!" she exclaimed at last.

"What, dear?" her mother asked, looking up from her sewing. "Of whom are you speaking?"

"Why, of Saul, mamma. He tells Samuel that he has done what he was told to do; you know he was to destroy all the animals of the Amalekites, and then the sheep begin to bleat, and the oxen low; and so Samuel knows it to be all a lie. And then he makes such stupid excuses, after it is known. Of course, Samuel cannot believe him anymore after that."

"Bring your chair over here, Ruthie, and let us talk about it."

Ruthie did as requested, and settled herself to hear all her mother could tell her, for it was the little girl's pride to have her lesson prepared better than any one else in her class. A very good thing to be proud of if she had been more careful to get it into her heart as well as into her mind.

"First, what was Saul told to do?"

"He was told to kill every person of the Amalekites, and all the cattle and sheep."

"And he did it?"

"Oh, no, mamma! He saved the king, and all the best sheep and cattle. Just killed those that were of no use. As though that were obeying!"

"Yes, my dear, that was a strange obedience. But Saul is not the only one that obeys in that way."

"Why, mamma Alton! Do you mean that people do only half what they are told, when the sheep or oxen, or something else, are going to tell on them?"

"Ah, my dear, that was not the disobedience. That was uselessly trying to hide the disobedience. Yes, someone is constantly doing even that. 'Be sure your sin will find you out,' would not have been written if it were not to be proven true again and again."

"But to go back to Saul. When I said he was not the only one who gave such obedience, I was thinking of his excuse; that the best had been saved for sacrifice. You will see what Samuel meant when he said 'to obey is better than sacrifice.' The idea of the sacrifice was to bring the people nearer to God. But if the very sacrifice was the result of disobedience it could do the people no good, and, stolen as it really was, would be an insult to God."

"Stolen, mamma, they did not steal the cattle, because the Amalekites were all killed, and there was no one to claim the sheep and cattle."

"Look in Joshua, Ruth, at the story of Achan and see what God says."

Ruthie got her Bible, and turned to the seventh chapter of Joshua and read about Achan.

"What does it call the things that Achan stole?" her mother asked.

"The 'accursed thing.' Yes, of course, because Achan did really steal. But that is not like Saul."

"Wait a little before you give judgment on that point. Look at the word 'accursed' in the chapter before, where God gives commandment in regard to Jericho."

When Ruthie found the verse indicated, she found also a reference to the thirteenth chapter of Deuteronomy and seventeenth verse. Turning to that she learned that the reading in the margin for 'accursed' is 'devoted.'

"Here in Deuteronomy it calls it 'devoted.' What does that mean, mamma?"

"It means that God claimed it for himself, instead of giving the spoil to the people, as He sometimes did. And having claimed it for himself, He saw fit that it should be destroyed. So when the people kept

the sheep and cattle; they were stealing directly from God, and planning to give back as a holy sacrifice to Him, what was not theirs to give."

"But, mamma," said Ruthie, coming back to the part of the story which seemed to interest her most, "Wasn't it silly of Saul to insist that he had done as he was told?"

"Yes, my dear. Yet I would hardly use the word 'silly.' It is very sad, and shows how his love of self blinded his heart to God's truth."

"Well, I know I would never make such an excuse."

"Why make any excuse, Ruthie? Why not obey perfectly, when you know so well what God wants of you?"

But Ruthie grew impatient over this question, as she generally did when a personal application was made, and escaped as soon as possible.

Her mother sighed as she watched the self-righteous little girl, and lifted a silent prayer to the dear Father above who forgets not one of His little ones, that Ruthie might soon learn to yield that obedience which "is better than sacrifice."

A few weeks after this conversation, Ruthie rushed home from school to ask permission to go nutting with some school-mates. There had been two sharp frosts and the nuts were in prime condition.

"No, my dear," her mother answered the excited little girl. "The woods are damp and cold as late in the afternoon as this, and you have taken cold already."

Ruthie teased, but teasing did no good with this wise mother.

"But I may go sometime?" pleaded Ruthie.

"Mamma will see when it is better weather. Do not go until you have permission." And with that Ruthie had to be content.

Not long after this, there came a day, bright and warm, such as does come occasionally, even after cold weather has set in. It was Saturday, and some of Ruthie's friends were again going nutting, if Ruthie and the little girl with whom she was spending the afternoon would go with them.

Ruthie stopped a minute to consider. Mamma had said not to go without permission, but then she was visiting Mamie Atkinson, and Mrs. Atkinson would give them permission, and she would bring home such beautiful nuts to mamma. Besides, her mother had objected before because it was not pleasant weather, and late in the afternoon, and she had a cold; now she was all over her cold, and it was a beautiful day, and early in the afternoon. She knew mamma would say "yes." What was the use of spending the time to go home and ask? She told Mamie she would go if Mrs. Atkinson would let them.

Do you think Ruthie was comfortable as she started off? By no means, but she managed to forget that troublesome conscience as she skipped along with the others, and had a tolerable happy afternoon until she was on her way home. Ah, then conscience had its opportunity and improved it well.

"Your mother told you not to go without permission," it declared.

"Well, I did have permission," was Ruthie's angry reply to that inner self. "Mrs. Atkinson gave us permission."

"You know that is not what your mother meant. Mrs. Atkinson is not your mother."

"Well, mamma would have let me go if I had asked her, and what was the use of taking time to go home?"

"Because it was disobedience not to ask her," said that relentless voice inside.

"Oh, dear, what a fuss about a little thing? Mamma will be glad to have the nuts anyway."

Are we two separate beings? It seemed to Ruthie as she walked slowly home with her basket of nuts, that there were two voices talking inside of her, and she scarcely knew which was Ruthie Alton.

Meantime mamma at home had begun to wonder how long it remained afternoon to two little girls playing together, and looked up again and again to see if Ruthie were not on her way home. At last she saw her coming, rather slowly for Ruthie.

"Poor child! I expect she is tired. When do little people learn to play with moderation?"

Ruthie was just opening the gate when her mother again looked out of the window and smiled at her.

Encouraged by the loving, familiar look, Ruthie ran up the steps and opened the door, something after her own impetuous fashion.

Before her mother could ask any bothersome questions, Ruthie pulled off the cover and showed her the beautiful nuts which filled the basket.

"See, mamma, aren't they nice? I knew you would like them."

"Nuts, dear, where did you get them?" Did Mrs. Atkinson give them to you?"

"Oh, no, mamma, I got them myself. I knew you would like them."

"They are very nice, Ruthie, thank you for thinking of me. But I did not know Mr. Atkinson had any nut trees on his land."

"Oh, no, mamma, he hasn't. But Mrs. Atkinson told us we might go to the woods, it was such a beautiful day, and I am all over my cold, and I knew you would like the nuts. Don't you, mamma?"

"And you went to the woods, Ruthie?"

"Yes, mamma, and—" But she could not repeat the old excuse with her mother's grieved eyes on her. Mrs. Alton took the basket from Ruthie's hand, and simply said,

"You may go, Ruthie," and the child walked away from her mother feeling disgraced. The deeper feeling of having sinned had not come to her very strongly as yet, in spite of all conscience had been saying to her.

This was what Mrs. Alton feared as she sat there by the window, with the little basket before her, and tried to decide what to do. Ruthie was impulsive and self-willed, but her mother could not remember such direct disobedience since she was a very little girl. She had often been troubled, though, by Ruthie's self-righteous feeling. Was this an opportunity to show her that her heart was not right, or she would never have been able to deceive herself with such flimsy excuses?

Then as she remembered Ruthie's re-iterated excuse that she had brought the nuts home to her mother, she remembered also the talk they had over the Sabbath-school lesson of a few weeks before, and she had decided what to do.

Nothing was said about the afternoon, and when supper time came, Ruthie was called as pleasantly as though nothing had happened, so that she began to think it really was not very much after all.

The Altons always had prayers immediately after supper, so that Ruthie and her little brother should not get sleepy during the reading and prayer.

When they left the table, Ruthie went as usual to find the place for her father's reading. It was the story in Acts of Peter's release from prison. Part of it had been read the evening before, and Ruthie was so anxious to hear the rest of it. But her father, instead of waiting for her to find the chapter, had opened the Bible himself, and as he saw Ruthie turn away disappointed, he said pleasantly,

"I am not going to read in the usual place to-night, daughter. You must wait until to-morrow to hear about Peter again."

As Ruthie took her own little chair, she glanced across to a small table opposite, and felt her cheeks burn at sight of the basket of nuts placed there. What was mamma going to do with them, and what was this that papa had begun reading?

"And Samuel came to Saul: and Saul said unto him, Blessed be thou of the Lord: I have performed the commandment of the Lord."

"And Samuel said, What meaneth then this bleating of the sheep in mine ear, and the lowing of the oxen which I hear?"—and on through the miserable story.

Ruthie's thoughts went back to the talk she and her mother had that afternoon she had said so confidently that she would never have made so silly an excuse. What had been her excuse all this afternoon? "Mamma would be pleased with the nice nuts." How was that better than what Saul had done, and she had called him "so stupid!"

And that last verse papa was reading! "Behold to obey is better than sacrifice!" How her mother had tried to impress that on her mind, telling her not to make any excuses, but to obey wholly. After reading they all knelt, while her father prayed as earnestly, yet so simply, that Ruthie understood

every word, "that all might be willing to confess their faults, and forsake them, before they should be rejected, as Saul had been."

Ruthie could endure it no longer. When they rose from their knees, she crossed the room to her mother, and hiding her head on her mother's shoulder, begged to be forgiven.

"I didn't know I had been like Saul," she sobbed "and there are the nuts crying out against me. Please destroy them all, mamma, I never want to see them again. That is what Samuel did to Agag."

Mrs. Alton talked a long time with Ruthie that evening, and then they knelt down again together, while the mother told the dear Savior that Ruthie was sorry for her sin, and wanted to be forgiven, and helped to do better.

When her mother bade her good-night, Ruthie put her arms around her neck and whispered,

"Oh, mamma, I feel so much happier. Did Saul feel like this?"

"He did, my dear, if he repented of his sin, but we have nothing to make us believe that he did. He turned away from God as God would never have turned away from him. We feel happy only when we stay near to God, where I am praying all the time to have my little daughter kept. Good-night."

Ruthie likes her own way too well to find it always easy to give up to others; but she remembers her nutting experience, and her mother sees with thankfulness that Ruthie has become aware of her own failings, which is the first step toward overcoming them.

N. G. H.

PAY FOR THE PITCHERS.

Dr. Adam Clarke, while preaching to large congregations in Ireland, pictured in glowing terms the freeness of the gospel, dwelling on the point that the water of life could be had "without money and without price." At the conclusion of the sermon a collection was taken up to send the gospel to the heathen. This collection embarrassed the preacher a little as it seemed to contradict the theme of his sermon. As he was telling the story to a Christian lady afterwards, she replied: "Very true, Doctor, the water of life is free—without money and without price—but we must pay for the pitchers to carry it in."

That discriminating remark dispels the fog that seems to hang over the minds of some who cannot see that the freeness of water is one thing, and the employment of a person to carry it is quite another thing. The gospel is a free gift, without money and without price, but the men who bring the glad tidings to others must be allowed to have a price, and money to pay the price.—*Raleigh Advocate*.

EVANGELICAL ALLIANCE.

The following is the programme of subjects for the National Meeting of the Evangelical Alliance at Boston, December 4th, 6th.

Wednesday, December 4th, A. M.—Opening Address, Welcome Address, From Washington to Boston (a historical statement), Devotional Exercises.

Wednesday, P. M.—The Needs of the City, The Needs of the Rural Districts, The Mountain Whites of the South, General Discussion.

Wednesday Evening.—Needs of the Times and the Alliance Methods.

Thursday, December 5th, A. M.—Christian Co-operation in Awakening and Directing the Moral Sentiment of the Community, General Discussion.

Thursday, P. M.—Christian Co-operation in Relation to Moral Legislation. (a) Its Enactment, (b) Its Enforcement.

Thursday Evening.—The Need of Permeating our Developing Civilization with the Spirit of Christ, Christianity and the State.

Friday, December 6th, A. M.—Our Debt and Duty to the Immigrant Population, French Canadians in the United States, Slavonic Populations in the United States.

Friday P. M.—Arousing and Training the Activity of the Laity.

Need of an enthusiasm for Humanity on the Part of the Churches, Need of Personal Contact between Christians and Non-church-goers.

The invitation to attend is extended to all who are interested. Ministerial Associations, Colleges and Theological Seminaries are especially invited to send representatives, as to the Washington Conference.

Sunday-school Lesson.

Fourth Quarter—Lesson V.

November 10, 1889.

DAVID'S GRIEF FOR ABSALOM.

2 Sam. 18:18-33.

GOLDEN TEXT:—"A foolish Son is a grief to his father and bitterness to her who bore him."—Prov. 17:25.

INTRODUCTORY.

In our last lesson we saw the handsome, attractive, but unprincipled Absalom scheming against his own father. In view of his father's ill health, and the danger that another should succeed him on the throne, the ungrateful son, determined to take matters into his own hand, and having arranged for a simultaneous uprising all over the kingdom, he was proclaimed king at Hebron, and marched with his army to take possession of the capital and the throne.

King David, sick in body (Ps. 41:8), sick at heart at the conduct of his eldest living son, sick in soul with the consciousness of past sin, and the prophecy on account of it that "the sword should not depart from his house" (12:10); not knowing how strong the conspiracy was in the capital itself, unprepared with an army of defence, the attack being wholly unexpected, and loath to make war against his own son, immediately retreated from the city.

David halted at Mahanaim and rallied his forces. A great battle was fought. Joab being in command. Absalom was defeated and slain.

EXPLANATORY.

18. Now Absalom in his lifetime had taken and reared up for himself a pillar. This is mentioned to show how the plans of the wicked are disappointed. Absalom was buried in a pit in the forest of Gilead, and covered with a heap of stones, while he had thought to rest under a beautiful monument near the capital, known and praised of all. In the king's dale. The place is unknown. Josephus (Antig. vii. 10:3) says that Absalom's monument was two furlongs distant from Jerusalem, and in accordance with this statement the tomb of Absalom is shown in the valley of the Kidron. But this building is of Roman work, and it cannot even mark the site of Absalom's monument, for the "king's dale" was a broad, open valley not a narrow ravine like the Kidron.—*Cambridge Bible. I have no son.* His three sons (chap. 14:27) must have all died young. Absalom's place: literally, hand, i. e., a monument, which is like a hand pointing to the character of him who is buried under it.

Absalom's hand. Absalom from out the far-off past is still pointing our modern youth to certain great lessons his career teaches us.

1. The way of the transgressor is hard.
2. The success of the wicked is short, and then he is like chaff which the wind bloweth away.
3. Sin is sometimes attractive at first, but at last it biteth like a serpent and stingeth like an adder.
4. The way to true success is not through disobedience to parents.
5. No failure is so terrible as the failure of a life; no ruin like the ruin of a soul.
6. The death of the wicked is lighted by no ray of hope.
7. They that sow the wind shall reap the whirlwind.

VII. David receiving tidings from the battle field.—Vers. 19-32. 19. Zadok. The high priest; David's friend in Jerusalem. Let me now run, and bear the king tidings. He wished to go in order to tell him the good news, how his kingdom was saved, and to break to him gently the sad news of Absalom's death.

20. Thou shalt not bear tidings this day. Joab wished to save the young man from carrying news which he knew would hurt the king's feeling.

21. Cushite. The word has the article here and throughout the chapter, except at the second mention of his name in this verse, where it may easily have fallen out. It is, therefore, most probably, "the Cushite" (the Ethiopian), a foreign slave, perhaps of Joab's, whom he did not scruple to expose to David's anger.—Cook.

22. Let me . . . also run after Cushite. He was a well known runner (ver. 27). Joab consented to his going because he thought that the Cushite had the start and would get there first.

23. Ahimaaz run by the way of the plain. A longer but level route, so that he could get along faster than the Cushite, who went over the hills and through forests.

Running with news. In the day when there were no telegraphs or railroads, no stage-coaches, no mail routes, runners took their place, and developed a high degree of speed and endurance. "Speed was a heroic virtue in those simple times: swift-footed Achilles, and others of Homer's heroes; Asahel, 'light of foot as a wild roe' (2:18), Saul and Jonathan (1:23) and even Elijah the Tishbite (1 Kings 18:46), may be cited as examples."—Cook. Philippides, being sent by the Athenians to Sparta, to implore their aid in the Persian war, in the space of two days ran 1260 furlongs; that is, 170 Roman miles and a half. Fuchidas was sent by the same Athenians to Delphos, to desire some of the holy fire from thence. He went and returned in the same day, having walked 1,000 furlongs, or 125 Roman miles. When Fonteius and Vipsanus were consuls, there was a boy called Addas, who, in one day, ran 75 miles.—Percy Anecdotes, in Biblical Museum.

24. And David sat between the two gates. The two gates are the outer and inner gate of the fortified city wall, between which there was a small court, where David was sitting.—Keil. Here David waited with intense anxiety the result of the battle. The watchman went up to the roof over the gate. There was usually a tower over the gateway, and on its roof as part of the wall, the watchman could see a long distance.

25. If he be alone there is tidings. David concluded that if his army had been beaten, the highways would have been crowded with fugitives.—Krummacher. But one alone implied the swiftness of a trained runner with tidings.

26. Called unto the porter. The "captain of the gate," who had it in charge. Behold, another man running alone. The Cushite. He also, being alone must be the bearer of despatches, later than those of the first. The two thus following one another so quickly implied important news.

27. Is like the running of Ahimaaz. There is a great deal of individuality in running, and practiced foot-racers are known and recognized at a distance by their gait, as Ahimaaz was, long before their features could be known.—Hanna. And the king said, He is a good man. David had reason to think well of him, not only for Zadok's sake, but also for the bold and faithful service he performed in carrying from Jerusalem to the Jordan the plans of Absalom. Cometh with good tidings. Knowing Ahimaaz to be a brave man, David concluded that he would not be the first to run in a defeat; hence he must be a bearer of news of victory.—Hanna. He loves me well, and therefore would not hasten to afflict me with evil tidings.—Pool. The king rightly judged that Joab would not choose a distinguished messenger like Ahimaaz to carry bad news (ver. 20).—Cambridge Bible.

28. All is well: literally, peace. The one word of the breathless runner was at once the usual salutation, and a report of the battle. "Peace" meant victory; the enemy overthrown and a glorious return to Jerusalem.

29. Is the young man Absalom safe? His first thought, after he knew that the kingdom was safe, was for the fate of his wayward son.

Is the young man safe? This is a question every parent and every friend of young men should ask. Is the young man safe from intemperance, from bad companions, from bad books, from dishonest conduct, from bad habits? Is he safe in Jesus Christ? Is he safe in a good home and among good influences? Is he safe for this world? Is he safe for eternity? Ask yourself what you are doing to make him and keep him.—P.

Ver. 33. And the king was much moved. His bodily frame could scarcely bear the burden of this loss. And went up to the chamber. To be alone in his sorrow. The deepest sorrow "treads the wine press alone." And wept. "Tears are the safety-valves of the heart."—Albert Smith. O my son Absalom! There is not in the whole of the Old Testament a passage of deeper pathos than this. The simple beauty of the narrative is exquisite; we are irresistibly reminded of him who, while he beheld the rebellious city of Jeru-

salem, and thought of the destruction it was bringing upon itself, wept over it (Luke 19:41).—Cook. Would God I had died for thee. So Moses (Ex. 32:32) and so St. Paul (Rom. 9:3) would have sacrificed themselves, had it been possible, to save others. His wish to die in Absalom's stead was no mere extravagance of grief. David knew his own peace was made with God; he could die at any time. If Absalom were spared in life, he might yet repent. But such an exchange could not be.—Hanna. What is this we hear? That he whose life Israel valued at ten thousand of theirs, should be exchanged with a traitor's! That a good king whose life was sought should wish to lay it down for the preservation of his murderer! But what shall we say to that love of thine, O Savior, who has said of us wretched traitors not, "Would God I had died for you," but "I will die, I do die, I have died for you." Oh, love like thyself, infinite and incomprehensible! whereat the angels of heaven stand yet amazed; whereat thy saints are ravished.—Bishop Hall.

PRACTICAL.

1. One of the saddest sights in the world is one who misuses great advantages and powers for the ruin of himself and the injury of others.

"For sadder sight than eye can know,
Than proud bark lost, or seamen's woe,
Than battle fire, or tempest cloud,
Or prey bird's shriek, or ocean shroud—
The shipwreck of the soul."

2. There are many decisive battles on the battle-field of the heart between right and wrong.

3. Ver. 18. "Better have left a good name than a good pillar."

3. Ver. 27. A good man is fittingly made the bearer of good news, and conversely, the bearer of the good news of the Gospel ought to be a good man.

5. The manner of doing an act is often almost as good an index of character as the act itself.

6. Ver. 32. Is the young man safe? What can you do to make him safe? What must he himself do to be safe?

7. David professes, and I believe with truth, to desire that he had died for Absalom; but that was a vain wish. He ought to have lived more for Absalom.—Taylor.

8. The saddest deaths are of those who have done only evil in life, and have no hope beyond the grave; on whose tombstones must be written, Failure.

9. Ver. 33. The only grief that is consolable is that whose arrows are not poisoned by conscious and irremediable sin.

10. Here we see the blessing, the comfort, the hope of the forgiveness of sins in Jesus Christ.

11. Those who seek to be kings, to have influence and position, not by fitness for the place, but by iniquitous methods, are almost certain to be disappointed.

12. A wicked man is reckoned according to his deserts when history makes up its final verdict. Any one who goes in these modern times to Jerusalem will find the men and women and boys still flinging stones against what is called the Tomb of Absalom, to show their detestation of a rebellious child (Prov. 10:7).—C. S. Robinson.

13. Rebellion against God, whether in the heart or in the world, must end in failure.

RUSSIA'S EXAMPLE TO AMERICA.

The intelligence which comes from St. Petersburg that the merchants of the Russian metropolis have inaugurated an agitation for a day of rest, has a peculiar interest to us on the Pacific Coast at this moment. It seems to be a coincidence of such a nature as to show at least that the two nations are widely different in origin they are as one on this point as to the civil and religious rights of the people. The Russian merchants lately resolved en masse to establish the observance of a day of rest once a week, and to this end have signed a petition as declaring themselves willing to close their places of business on the Sabbath. The American merchants on the Pacific Coast are also moving in the same direction with an unanimity which almost insures success, and the facts are more than usually significant when we reflect on the famous remark that there never was any nation which observed a day of rest that was not a free nation. May this in the one case be a surety of the continuity of American liberty, and the early realization of freedom to Russia.

GOOD-TEMPERED PARENTS.

BY MARGARET E. SANGSTER.

How we insist upon good temper in our children, frowning upon stubbornness and anger, and that cross-grain of perversity which has come down from the primal parents, and is a sort of hall-mark in nearly every baby that has ever lived. But uniformly good-tempered fathers and mothers are not so common as they should be, and when we find them—managing a nursery, presiding at a table, directing a household, setting young feet in the way they should go—we feel like saying, as of old was said in another connection, "Their price is above rubies."

It is not in the power of an ill-tempered child to do the mischief, create the suffering, cast the gloom, that an ill-tempered father can, bringing with him over his own threshold the sharpness and the chill of an east wind, nipping the soul of the sensitive girl, hardening the opposition of the obstinate boy, frightening the toddler, who hides beneath his mother's skirts, instead of making a grand rush for his father's arms; giving the cook and housemaid cause for gratitude that they are paid by the month and may leave when it is done, and are neither of them the man's wife, obliged to put up with his whims and caprices, his fault finding and satire, till the end of their mortal lives.

The misery an ill-tempered father can make is exceeded only by the dire wretchedness and utter hopelessness which follows in the wake of a fretful morose, discouraging, and ill-to-please mother, who, more than all human beings else, is a black frost in the home garden, a malarious influence in the home atmosphere. Fortunate the family where the parents are always good-tempered! Deeply to be commiserated the family where they are usually the reverse!

Nine times out of ten, of course, the evil word is contagious, and the contagion spreads. Sunny-hearted and sunny-faced parents make sunny hearted and smiling little folk. A habit of good humor in father and mother becomes a habit of amiability and real sweetness in the circle, from the girl and boy in their teens, to the youngster in the crib.

It may be urged and with truth, that parents are often tried and troubled by anxieties of which children know nothing. The problem of ways and means, the disappointment in anticipated remittances, the ships that never come in, the battles and defeats, the sorrows double edged that are the portion of later life, are quite unknown to our darlings, except as the reflection from our perturbed and untranquil spirits fall upon theirs. It is well that life's morning should be cheery, and that they who are bearing the heat and burden of the day should be strong for whatever may come. But, with need is promised grace. It is doubtful whether any man or woman got through a hard day more successfully by scolding at its ills, and making others miserable because its sky over his head or her's was for the time of iron and brass. Such skies often melt over brave hearts and true, and always whatever the sky above our head, above that again stretches heaven, and our Father in heaven is always ready to hear us when we pray, and to send, if need be, his angels to our relief.

There are people who are plodding and toiling from morning till night, day by day, year by year, that they may "leave a fortune," or at least a competence to their children. To this end they add field to field, pile up stock in bank by laborious thrift, deny themselves everything except absolute necessities, and grow narrow and shriveled, because out of sympathy with the world beyond their own front door, and all for the life that now is; for the fashion that passeth away. Meagre is the harvesting from such seed-sowing. It is right to be diligent and to look well to the ways of one's household in pecuniary affairs. But it is better to cultivate graces and amenities than to grow rich in money and pauperized in soul. And no future store of gold and silver can repay to one's children the loss that is theirs, if father and mother be ill-tempered, churlish, or hateful in the sight of God and man.—*Christian Intelligence.*

ALONE, YET NOT ALONE.

Just before our Saviour left the upper room, and went out to be arrested in Gethsemane, he said to his disciples: "Ye shall . . . leave me alone; and yet I am not alone, because the Father is with me." This prediction was fulfilled when the soldiers and the rabble came, and his disciples forsook him and fled. But how was he alone? A mocking crowd was around him from that moment until he died. He was not shut up in a cell. He was led from place to place, questioned, insulted, scourged. He had two public trials and a public execution. And yet he was alone, because his friends had forsaken him, and all around him was hostile. There was not an eye that pitied him; there was not a heart that sympathized with him. No isolation is so trying as this. It is hard to be far away from human companionship, as Alexander Selkirk was on his ocean island; but it is harder yet to be in the midst of utter strangers or of enemies. The bond of society is sympathy. Better be an outcast from men than an outcast among them. Better to see no faces than faces that meet our appealing glances with looks of malignancy and scorn. If I was a leper, I would rather go away where no averted looks would remind me of my loathsomeness than to see myself an object of aversion. In this sense of the word loneliness, our Saviour did tread the winepress alone; and it is hard for us to realize how bitter was that ingredient in the cup he drank. He had a human heart, and it was the most tender of human hearts. He felt ingratitude and injustice more keenly than if he had been less perfect. That rabble around him—every man in it owed to him "life and breath and all things." Every man in it should have been worshipping him! How cruel the contrast! Think of a father who had toiled to provide his children with all the comforts and luxuries of life, coming to them expecting filial affection, and being driven with blows out into the storm. Would he not feel a thousand times more lonely than if he was childless on a desert island? Such was the loneliness of our Lord—not a man whom he had created; not a disciple whom he had taught; not a leper or demoniac whom he had healed, to stand by him during those hours of suffering and insult.

And yet he was not alone. He was conscious of the presence and sympathy of his heavenly Father. Even when he cried on the cross, "My God, my God, why hast thou forsaken me?" he used the possessive pronoun with repetition and emphasis. Though for a moment a cloud hid the Father's face—hid it for the first time in all the countless ages—yet he knew, even then, that the face was smiling on the other side of the cloud; that he was still the beloved Son in whom the Father was well pleased. It was this knowledge that sustained him during the agonies of that terrible day. The sympathy of God is society—the best and sweetest society—whether in a dungeon, on a desert island, amid strangers who scorn us, or foes who scourge and crucify us.

As Christians, we are heirs of God and joint heirs with Jesus Christ, and this divine antidote to loneliness is a part of our inheritance. Hence when the missionary leaves home and kindred, and goes to a strange land where he can have no human sympathy, he is not sad and cheerless. He remembers what Jesus said: "Lo, I am with you always." He has faith in that promise. He wants no better society. He is happy because his communion is with the Father and with his Son Jesus Christ. The believer who sits in a home that death has invaded; who hears no more the prattle of his babe, and sees no more the face that to him was that of an angel, need not be lonely. He has sympathy more constant and tender than any the world can give—the sympathy of an infinite heart that is touched with every feeling of his infirmities. Send the spirit of the believer away from the earth, away from all that is familiar and dear—launch him out into the shoreless ocean—and he cannot feel, like Coleridge's mariner:

"Alone, alone, all, all alone;
Alone on a wide, wide sea."

No, for God is everywhere. Christ, our Saviour and Elder Brother, is everywhere. On the most distant star that believer would be as near to God, and

as dear to God, as if he stood before his throne.

The great defect in our piety to-day is just here: we depend too much on human help and sympathy. If we were more "alone, yet not alone," we would be happier. It is both pleasing and profitable for Christians to speak often to one another; but the only basis for a true life is in communion with God. When we can realize always, as Jesus did, that the Father is with us, we will be lifted above the atmosphere of earth, and be able to dwell in the unclouded sunshine of heaven.

—C. E. B. in the *Herald and Presbyter*.

NEW YORK.

"Everybody has returned to the city." It is remarkable how few people constitute "everybody." Comparatively but a very limited number have been "out of the city." Sometimes statistics surprise us. Out of the 2,000,000 inhabitants of this city, 1,500,000 live in tenement houses; and it is said that the death rate is less proportionally, among these than the 500,000 who live in comfortable residences and with good sanitary regulations. Cleanliness may be close akin to godliness, but it does not appear to be necessary to health; that is one way to state it. Another is that ease, high living, luxury, balls, receptions and summers at Saratoga may not be conducive to health. Therefore, it is as well, possibly, that but few have been out of the city.

The ministers are the fortunate class. They make certain of a pleasant vacation, and of course are not included in above statistics. During this outing of the ministry it has given others an opportunity to visit New York and preach their best sermons. As usual, we have been favored with able preachers, among whom were President Patton of Princeton, Drs. Gibson of London, Nicolls of St. Louis, Johnson of Chicago and Hamlin of Washington.

Your correspondent spent a part of the summer at Tarrytown on the Hudson. Everything there is connected with Washington Irving—the Episcopal church where he was a faithful communicant, another erected as a memorial, and Sleepy Hollow cemetery where he lies buried. The residence in which he passed the last years of his life is owned by some relations, who maintain it just as he left it, including his library.

This country begins to bear the marks of age. Your correspondent attended service in a stone building of the Dutch Reformed Church, in Sleepy Hollow cemetery, which was erected in 1699. Service is no longer held in it except in August. This church has preserved and now uses the old communion table which was brought from Holland over 200 years ago. It is extensively and beautifully carved. Also they use the cups of the same age. They are small at the bottom and large at the top and are heavy solid silver.

Outside of California there is no more beautiful country than the Highlands of the Hudson. The beauties of nature have been supplemented by wealth, and from New York City to Albany there is almost an unbroken line of handsome residences, occupied by the Astors, Goulds, Fields, etc. One of the most noted is now being erected near Tarrytown by the President of the Standard Oil Company. It is a four story stone house, large enough for a home for more than a dozen families. The cost of this house and improvement of the grounds, being 1,100 acres, will be \$2,000,000. His stable is a four story building and will accommodate 100 horses.

In sight of these grounds is Sleepy Hollow cemetery, adorned with costly monuments and family vaults, where the Harpers and other New Yorkers are buried, and where D. O. Mills, the well known Californian, has a family vault, built of stone from Italy. Notwithstanding these costly and elaborate preparations for the body, in life and death, one thing may be lacking, a preparation to dwell in, "that house not made with hands eternal in the heavens."

The General Convention of the Protestant Episcopal Church is now in session in this city. The opening sermon of Bishop Whipple has been generally commended for its liberality and fraternal spirit. Two questions of especial general interest are before the Convention, viz, the Color question and the revision of the Prayer-book. The changes proposed in this ancient book would make it more flexible and give the clergy greater liberty in conducting the services.

The American Board of Foreign Missions has just closed its annual meeting, which was held in this city. The old controversy between the liberals and conservatives was again fought over, with the usual victory for the conservatives. Dr. Storrs was re-elected President and his address was of surpassing eloquence, as remarkable for its strength as its beauty. He said the Board was not organized to reform religion, but to spread the gospel; that their creed had been fixed many years, being the faith once delivered to the saints, and that the Board did not propose to attempt to improve upon the faith of the apostles.

Dr. Mackenzie of the First Church of San Francisco will occupy, for two Sabbaths, the pulpit of the Dutch Reformed church in this city of which Dr. Ormiston, now of Pasadena, was formerly pastor. C. E. W.

The Children.

SOME LITTLE FOLKS.

There are some little folks that we never can please,
They fret about trifles, they trouble and tease,
Full of discontent even at play;
Till their friends are worn out, and are heartily glad
When bedtime is come, and each lass or lad
Is quiet and out of the way.

There are some little folks so good tempered and sweet,
That to see their bright faces is always a treat,
And their friends can quite trust them, they know,
They amuse themselves nicely with some plan or play,
Take care not to worry, or get in the way,
And are welcome wherever they go.

The Child's Own Magazine

THE SUNBEAMS.

BY EMILIE POULSSON.

"Now what shall I send to the earth to-day?"
Said the great, round, golden sun.
"O let us go down there to work and play,"
Said the sunbeams every one.

So down to the earth in a shining crowd
Went the merry, busy crew;
They painted with splendor each floating cloud
And the sky as they passed through.

"Shine on, little stars, if you like," they cried;
"We will weave a golden screen
That soon all your twinkling and light shall hide,
Though the moon may peep between."

The sunbeams then in through the windows crept
To the children in their beds;
They poked at the eyelids of those who slept,
Gilded all the little heads.

"Wake up, little children," they cried in glee,
"And from dreamland come away;
We've brought you a present; wake up and see:
We have brought a sunny day!"

—*The Kindergarten.*

THE JONESES.

"THE LITTLE GIRL THAT HAS THE PONIES."

"Susie! Susie! Mamma, where is Susie?"
And little Katie Jones came rushing in from
school, into the sitting room where Mrs. Jones sat
sewing, every tiny curl on the little black head
bobbing by way of emphasis.

"I told her to go down to Mr. Morris' store on
an errand before she came home from school.
Have patience, little daughter, and she will soon
be here."

"Oh, there she comes now! Say, Susie, I
have found out that the little girl who has the
ponies lives in the great big hotel down town,
and her name is Ethel Ray."

"Oh, but I know more about her than that,
for I am acquainted with her my own self, miss!
What do you think of that?"

"Oh, tell me all about it, Susie!"

"Well, you see when I came out of the store
there were the little ponies and carriage right
in front, and the little girl said, 'Susie Jones,
won't you please get in and we will take you
home; that is Tom and Jerry—my ponies—and
I.' So of course I did; it wouldn't have been
polite not to."

"She said her name was Ethel Ray and she
had asked somebody what my name was, and
that she was lonesome for some little girl to play
with, for she hadn't any little brothers or sisters.
Her mother's dead, and she has only a govern-
ess."

"But she has lots of money, Susie, and lovely
dresses and everything."

"She didn't say anything about them, but she
asked about you all and said we must have a
lovely time all playing together. And the little
ponies brought me clear to our own door, and if
you had only been looking out, Katie, you might
have seen them."

"How I wish I had! But I would like better
yet to ride behind them."

"Perhaps you can some day, for she invited
me to go to see her and take you. Can we
go, mother? Say?"

"I think you had better invite her to come
and see you. Mary can go with you and Katie
to make a call on the little girl and her gover-
ness at the hotel to-morrow after school, and in-
vite little Ethel Ray to spend next Saturday
with you. I think that would be the best way,
for I don't think a hotel is a very nice place for
little girls to play in."

Mary and the little girls had quite a warm re-
ception next day at the hotel. The governess,
Miss Ross, was very polite and pleasant, and as
to little Ethel, she was on the tip toe of excite-
ment, happiness and hospitable bustle.

Susie and Katie saw, handled and admired
the lovely French doll as tall as Katie, called
Miss Sunbeam on account of her lovely real
auburn hair. This grand lady had a small bed-
room set large enough for a little girl to use.
Susie and Katie were loud in their praise of all
this magnificence.

But Miss Ethel said, "Why, you see, girls, she
can't talk and play with me, for she isn't alive,
so I get dreadful tired of her sometimes."

Then the lovely story books there were: fairy
stories without number. "Grims' Fairy Tales,"
Hans Christian Anderson's, and plenty more,
besides all Miss Alcott's stories, and even "Lit-
tle Lord Fauntleroy." This array of delightful
stories caused little Susie to sigh with longing
desire to read the whole lot, and she gave them
loving little pats when she was called away from
them.

"Why, do you like them, Susie? You can
have them. I am tired of them," said Ethel.

"Perhaps I can read some of them once in
awhile now we are acquainted," said modest
little Susie.

"Oh, of course you can!"

Katie had talked so much about the little
ponies that when it came time for the little girls
to go home the little carriage, and Tom and
Jerry were ordered out and Ethel drove Susie
and Katie home in fine style.

When Saturday came Ethel could hardly
wait until a late enough hour in the morning in
which it would be polite to begin her visit to the
little Jones girls.

And the twins kept looking out of the window
and watching for those "little horses," as if they
were the visitors expected.

The little horses didn't come, but Ethel did,
bright and early. Eddie immediately asked her
if she had "just piles of money and everything,"
shaking his yellow curls all over his face in his
eagerness. Ella peeked out from behind her lit-
tle brother, and with her finger in her mouth,
tried to say sorrowfully, "You didn't bring you
'ittie horses." Ethel thought they were "ever so
sweet," and confidentially told Susie they were
a great deal nicer to play with than French
dolls.

What a fine time they had playing all that
day!

In the afternoon after the small people had
become perfectly acquainted with one another,
they played romping games like blindman's-
buff, in which Bob joined them.

In the midst of their romps Katie fell down
and bumped her head. She ran to her
mother, who took her up on her lap and com-
forted her. Little Ethel meanwhile looked on
with such a longing look in her eyes that Mother
Jones afterwards took her up in her lap, kissed
her, hugged her up close and smoothed her hair
and said, "You poor motherless girlie, you want
mother-love, too, don't you?"

"I love you, Mrs. Jones, and I wish I lived
here all the time, I do."

"It is a great deal nicer to be kissed and
loved well when you get hurt than to be
just bathed and medicined well again."

We all think so, too, don't we, small folks?

COUSIN HELEN.

TOMMY'S DREAM.

Tommy had been to the school treat, away out
from the dirty, crowded, hot streets in which he
lived, into the beautiful green fresh country.

And Tommy had enjoyed the treat; but I am
afraid that many of the butterflies and other in-
sects, and some of the birds too, had cause to
grieve that Tommy and his little mates had been
there to a treat—it was none for them. A great
part of the day Tommy had spent in what he
thought good fun. He had chased beautiful
butterflies, but when he caught them he could do
little with them. They were a source of amuse-
ment to him for a short time, and then he would
let them flutter away with spoilt and broken
wings. He had tried to capture the large bees
which he saw flying about; but as he laid hold
of one of them it stung him, so thinking him-
self badly used, he let her go. Then he had
frightened many of the birds by throwing stones
at them—only fortunately he aimed badly, and
never hit his mark! And when he and some of
his companions wandering through the green
fields, had come across a large scaly beetle, he
had seized it, and in spite of its struggles had
put it in his pocket.

And now Tommy was back from the treat and
in bed. He had not long fallen asleep when he
seemed to be again in the fields in which he had
played all day. But all the butterflies, and bees,
and beetles, and birds seemed to have changed
places with him in point of size, for they appear-
ed as large as boys, and he as small as a beetle,
and Tommy was terribly frightened.

"Oh," he thought, "I must hide under the
sticks, or those great creatures will catch me!
Oh, dear! I wish I were home!" for Tommy was
frightened.

So he hid quickly under some small sticks
until all the butterflies and other things should
go away; but it was no use. Soon he felt the
sticks lifted, and heard something scream out;
he did not know what the thing was at first, for
he dared not look up.

"Oh, oh! come and look; here's such a funny
thing. Four legs! and it only walks on two of
them! and such a funny head."

Then Tommy felt himself snatched up and
pinched; and screaming and struggling, he look-
ed up at the thing that held him. It was a beetle
of gigantic size it seemed to him.

"Oh!" screamed the beetle again, "come and
look what I've caught. Such a funny thing;
whatever it is."

"What have you got?" asked a butterfly, about
one hundred times Tommy's size, flying up.

"Why, look here! I don't know what it is."

"Oh!" said the butterfly, "it's only a boy."

They're common enough. If you didn't live so
much under the ground you'd know a boy when
you see him. That's only a little one, but I've
seen big ones, and I've good cause to remember
them, too; they's chased me often enough."

The butterfly spoke very fiercely for such a
gentle creature, and Tommy trembled.

"A boy!" shrieked the beetle—"a boy! I know
something about them, only I didn't know this
one. Ugh! you little brute"—shaking Tommy—
"you're a boy, are you? I'll pinch you." And
the beetle did, and Tommy screamed and kicked;
but the beetle held him tightly.

"What's going on here?" asked a passing bee,
"What have you got?"

"Oh, only a boy," said the butterfly, "and we're only going to pinch him to see him kick."

"Oh, oh!" screamed Tommy, "you cowards! you wouldn't dare to do it if I were not so small;" but the insects took no notice of his cries.

"Here, hand him over to me," said the bee; "I owe boys a grudge; let me sting him."

"Wait, a bit," answered the beetle; "let's have some fun with him first. You'll kill him if you sting him."

"Not I. Besides, boys can't feel."

"They can! they can!" shrieked Tommy, but no heed was paid to his words.

Just as the bee was about to sting its shrieking victim a linnet (to Tommy it seemed the size of an eagle) flew up. The butterfly flitted away sharply, and the bee suddenly became impressed with the necessity of going also, and went. Only the beetle remained, holding Tommy tightly still, for the beetle knew that its scaly coat would protect it against the linnet. But the bee and the butterfly had not such protection.

"What have you got?" asked the linnet.

"A boy. I owe boys a grudge, so I'm pinching him;" and the beetle squeezed Tommy again, and again he squealed.

"Will you give him to me? I'd like to take him somewhere," said the linnet.

So the beetle dropped Tommy, who was now quite sore, and the linnet lifted him in its beak.

Dreams are very funny things.

The linnet seemed to be suddenly in the room of a house, and Tommy saw that it was his own bedroom.

"What's the matter?" squeaked a funny voice. It was Tommy's white mouse speaking; for Tommy kept a white mouse.

"Why," said the linnet, and it seemed quite friendly with the white mouse. "I've caught a boy. What shall I do with him?"

"A boy? Let me look," said the white mouse, and added fiercely, "Why, its Tommy!"

"Yes, please Mr. Mouse," said Tommy, "it's me. You know me, don't you?"

Tommy was afraid of the white mouse, it seemed so big.

"Know you?" screamed the mouse. "I've good reason to know you! Yes! and now I'll make you know me."

"Please, Mr. Mouse," began Tommy; but the white mouse interrupted him.

"Know you? You're the boy that fastened me in a cage without any food, and I was hungry. Worse, worse! I was thirsty, and all my water was dried up. My cage has been left unclean for weeks. Know you? Yes! and now you shall know me."

The white mouse rushed fiercely at Tommy.

But suddenly Tommy awoke, and he was lying in bed, and of his natural size.

"Dear me," he murmured, "what an awful dream I've had! I declare I'll never hurt anything ever again. And when I get up I'll feed my white mouse. I forgot him yesterday."

For Tommy had been so full of the treat the day before that the white mouse had been neglected. In fact, Tommy often neglected it.

Then he dressed, and went to the cage to attend to the little creature. But the mouse was dead.

"Oh, dear!" cried Tommy, "I must have forgotten it for two days! I'll never be so cruel again to anything."

And he kept his word.—*F. H. Bolton, English Band of Mercy.*

THE POINT OF DIFFERENCE.

Up among the Vermont hills live two children who do not like to get up early. So their mother said one day, "I will give you a cent apiece every morning you are down promptly to breakfast."

It was queer how that cent cleared the sticks out of the children's eyes, took the sleepy

gaps out of their mouths, the stretchiness out of their limbs, so that, instead of turning over to go to sleep, Ruby and Buzz would give one good jump out of the bed into the middle of the floor, and then they were wide awake, and the day had fairly begun.

In this way the children had each earned six cents. Ruby went about rattling her pennies in her apron pocket, but Buzz, although he had a nice pocket in his new trousers, put his money in a box in a bureau drawer.

"To-morrow will be Sunday," said Buzz, Saturday night, as they went to bed. "I don't think we ought to take a cent for getting up early on Sunday morning."

"Oh, I do," said Ruby. "And that will be seven cents I shall have then."

"But I do not think it would be right to earn a cent in such a way on Sunday," said Buzz.

"This is not doing real work and earning money on Sunday," Ruby said; "this is only getting up, and we have got to do it anyway, and I mean to have a cent for it, and that will be seven cents in the morning," and Ruby took her money out of her pocket and piled it in a pile on the table.

"Gettidg up early for a cent on Sunday would be working to get the cent," said Buzz, stoutly, "and I am going to do it without any pay on Sunday, 'cause I think that is the way to do."

"Well, I think it is the way to get a cent for it if you can," said Ruby; "let us ask mother."

The children pleaded the case before their mother.

"Why do you think it is right to take a cent on Sunday, Ruby?" she asked.

"'Cause I want it, and I will have more if I do," said Ruby; "we are paid for getting up—and we do get up on Sunday just as we do on other mornings, and we ought to be paid for it just the same."

"Now, Buzz, why do you not think it is not right?" asked the mother.

"'Cause getting up is work for us—it is not work for you and papa, but it is for us, and you pay us because it is, and I don't want to work for money on Sunday—and then—and then"—there Buzz hesitated.

"What is it, my boy?" asked the mother.

"And then," the little fellow went on, "there is something in me, down here"—and Buzz laid his brown, chubby hand over his heart—"that feels queer when I do what I think isn't right—not a pain you know, but a queer feeling. I had most rather had a bee sting me."

"But if you do not take the money you will not have as many cents as Ruby has. Will you like to hear her counting them over—always having more than you?" asked the mother.

"No, I sha'n't like that. I don't like to hear her count her money anyway. Ruby needn't count it so much. But I shall not take a cent on Sunday."

"And I shall take a cent every Sunday—just as soon as mother will give it to me," said Ruby.

The mother said they should decide for themselves. So Ruby took her money each Sunday, and she had a quiet conscience, nor did any, even in her secret thoughts, accuse her of doing wrong.

Buzz went without the Sunday cent, and he, too, had a quiet conscience.

But it was at this point of difference that the children's natures began to diverge.

Ruby had more money, and more "good times;" but Buzz had a more tender love for the right, because he had made a sacrifice for it, and this made his heart strong to do right things even when they went a little against the grain.—*Wide Awake.*

BESSIE SUNSHINE.

Her real name was Bessie Bright, but from the day that she had come like a stray sunbeam into her cousin John's unhappy home she had been known to the Sweetbrier people as Bessie Sunshine.

"I am sure I don't see what you want with another child in the family," the carpenter's wife had said sullenly when informed by her husband that he had consented to look after his cousin Sarah's orphan child.

"I don't want another one at all, for I have mouths enough to feed without adding more; but she is friendless, and as her only relative I could not refuse to give her a portion of what I have."

"Of course you could not shut yobr door against her, John, but how am I to stand the chatter of another girl in the house is more than I can tell," was Susan's impatient reply.

When the rumbling old stage-coach left Bessie at the cottage-gate she looked around her in bewilderment, for never before had she seen such a wide expanse of blue sky and green earth. Going up to the new cousin who was to fill her dead mother's place, she held up her face to be kissed with the quiet confidence of a child who had hitherto lived with those who loved her: "Oh, Cousin Susan, your home is beautiful! I like it so well because I can see so much of my Father's home. In the city I could scarcely ever catch a glimpse of the sky, as the houses were so tall;" and the fair-haired child gazed up into the sky, all aglow with fleecy clouds, as if she could see through it into the "many mansions" beyond.

To matter-of-fact Susan Barton heaven did not seem near at hand. Sometimes, it is true, she did look up to the sky, but it was to see the prospect for rain when her vegetables needed moisture or to find out the chance for fair weather when her Monday's wash was stretched upon the line; but to look up to heaven as her future home was beyond her.

"It's easy to talk if you once get in the way of it," she said to herself that night after Bessie was fast asleep.

The next morning everything seemed to go wrong. Cousin Susan rose with a dull headache; then the stove smoked, and John grumbled because the breakfast would be behind time. Bessie came down stairs just in time to find Dick's lost marble and so restore peace between the angry boy and his brother Tom, whom he accused of stealing his king. As she passed through the living-room her cheery "Good-morning" dispelled the cloud that had settled on Cousin John's face.

"Let me fan that fire, Cousin Susan; it is hard on your poor achiug head to bend over it in that way," she said pleasantly as she knelt by the stove to coax the sickly flame into a bright blaze. By the help of her quick fingers the breakfast was soon smoking on the table, and John was off to his work in the nick of time, after all.

Later in the day a loud screaming in the back yard caused a general commotion among the little folks. Three-year-old Nellie had robbed old Peg's basket of two baby-kittens, and, though the mother-cat begged and clawed to defend her family, the little fury clung to her stolen treasures and fought for them like a little Trojan.

"Put them down!" cried Tom and Dick in a breath.

"I won't," retorted the angry child. "I am going to dress them in Dollie's clothes."

"Then I don't care if old Peg does scratch your eyes out," snapped Tom.

"Let us play that the kittens are babies, and have been stolen from their mother, and we are taking them home," said Bessie gently, kneeling down to receive the soft little creatures that Baby Nell dropped in her lap. "Pretty kitty, we won't hurt you," she whispered; and in a few minutes the little cunning balls were restored to the care of their anxious mother.

"That child ought to be called 'Sunshine,' said John thoughtfully. "She will earn the bite she eats, or I miss my guess."

"She seems in earnest, but I fear it will not last," answered Susan, unwilling to admit that she had been hasty in forming an opinion.

Bessie's sunny ways did last, however; but it was not by preaching or quoting texts, but by simply living a Christian life that she won the rough man and his wife to her Savior.

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The article on the eighth page of our last issue on "The Theological Seminary" should have been published as a communication and not as an editorial. We give the reply this week the same position that was occupied by the article replied to last week. All the various views of the brethren in regard to the great interests involved in the proposed removal of the seminary will be published, if of reasonable length, and written in the spirit in which such questions ought to be discussed by those who love each other and our common Lord.

SPIRITUAL HOSTS.

Instead of "spiritual wickedness in high places," Eph. 6: 12, the Revised Version, has, "spiritual hosts of wickedness in heavenly places." Our conflict is not with an abstract principle of evil, but with evil spirits. They are around and over us like a hostile army. They come in embattled hosts, drilled and disciplined for the warfare which they have waged against the souls of men for nearly 6,000 years. We do not realize as we should this fact—the personality of the devil and his angels.

We smile at the story of Luther hurling his inkstand at the devil. But he may not have erred on the one extreme as far as we err on the other. If we are to wrestle against wicked spirits, they must be as real to us as the angel was to Jacob at Peniel; but while we are to have our eyes opened, and see by faith, as Elisha did, horses and chariots of fire around us, we are not to be afraid of spirits, or doubtful as to the issue of the great conflict in the spirit world. For we should remember, first of all, that though Satan is a mighty spirit; though he has studied the tactics of temptation for nearly 6,000 years, and can, when he will, transform himself into an angel of light, yet he is a finite being. He can only guess the future and can not foreknow it. He can be in only one place at a time. His power, though great, is limited. He has been foiled again and again, even by the angels (see Dan. x. 13; Jude 9 and Rev. xii. 7). He was signally foiled by Christ in the wilderness and by the crucifixion, which he no doubt regarded at the time as a victory. Though he is a roaring lion, he wears a chain, and one end of it is in the hand of God. Mighty and malignant as he is, he can do only what our Heavenly Father permits him to do. On the other hand, the Holy Spirit is divine. He is omnipresent and omnipotent. He knows all things, and he is given to abide with us forever.

2. We should remember that God has doubtless more angels than Satan has; and as they are holy and in daily intercourse with the Father of lights and the Source of all strength, they are wiser and stronger than the fallen spirits. With the Holy Spirit and myriads of spirits "who excel in strength" on our side, we need, not fear Satan and his angels.

3. We should remember that in all the long contest since the Fall, between the powers of light and darkness, every substantial victory has been on the side of the former. The success of wicked men and their invisible allies has always been temporary and more apparent than real. Indeed, as in the case of our Savior's death, their most signal triumphs prove to be disastrous defeats. It will be so until the end, when Satan shall be cast into the bottomless pit.

4. We should remember that we have in this contest not only the Holy Spirit and holy angels working with and for us on the earth, but the "Captain of our salvation" is in the midst of the throne. He is exalted there a Prince and a Savior. He watches with omniscient eye. No foe, however wily and disguised, can steal upon us without his knowledge. And to him all power is given in heaven and on the earth. He is able to save unto the utter-

most. Having loved his own, he loves them to the end; hence nothing can come to pass that is not according to his will. His foes and ours cannot tempt us beyond what we are able to bear. Their wrath and malice will be overruled for our good. The issue of a campaign under such a leader, with such an army to do his bidding, cannot be doubtful.

5. We should remember the promise in James iv. 7, "Resist the devil and he will flee from you." This is positive and emphatic. We need only firmness and courage to secure deliverance from the most subtle and persistent attacks of the tempter. Satan is strong only when we are weak. If we yield, then he presses the advantage that we give him. He is like a human bully. Present a bold front and he will flee.

6. We should remember, finally, that in this contest, while Satan tries to enslave us, God and his angels respect our freedom. They will not help us so as to degrade us. They wait until we call upon them. They want us to develop our Christian manhood by leading the assault upon the powers of darkness, trusting in them as our allies. We are to "fight the good fight of faith." If we don't believe in the Holy Spirit, and yet ask him to work in us both to will and to do, he will not force his way into our hearts, but will stand without, grieved by our neglect, and marveling at our unbelief. If we don't believe in the ministry of angels, they will not minister to us. Their Lord will not send them where their services are not recognized and honored. Oh, if there were faith in the Church to-day in "the horses and chariots and fire" equal to that of Elisha in his day, such miracles of power and love would be wrought as the world has never seen.

THEOLOGICAL SEMINARY.

The last number of THE OCCIDENT assigned reasons for the recent action of Synod in reference to San Francisco Theological Seminary, which, with due respect to Synod and THE OCCIDENT I propose to examine.

"No other available site, that is, no other than San Rafael, is offered, either in the city or in its neighborhood, and in order to accept Mr. Montgomery's offer, and to raise the other \$50,000 we must have some place where we can erect our building; some definite plan upon which to work."

This adroitly mingles truth and error. The thing to be proved is assumed. The first element of availability in a site is ownership. The property donated by Mr. Gray to the Seminary in this sense is available. In important respects it is an admirable site. This is the opinion of strong friends of the Institution, notwithstanding the adverse action of the Directors, as stated in the article before us, which action it should be known was not unanimous.

With plenty of money to command the market, property more desirable could readily be secured, but where is the money at command for this purpose?

Mr. Gray spent from six to nine months in securing the property which he gave to the Seminary. He considered it a suitable site, not the best which San Francisco afforded, with unlimited means to purchase, but the best he was able to provide. He intended to put it in order for building. In his last sickness he said to me, "I spent one of my sleepless nights in thinking how I could raise \$60,000 for the erection of Seminary buildings on that ground." The dying words, thoughts and prayers of that noble man, one of the first and warmest friends of the Seminary, are a legacy worth more than gold and land.

The Gray property, so called, is only seven blocks from the proposed site of a new Presbyterian church where land is held at \$150 per front foot. At the same rate the Gray property is worth \$60,000. That it soon will be worth that amount and more, is evident from the rapid growth of the city towards it in solid blocks of costly buildings. In five years it may be as truly within the city as the Haight property is now. It is from ten to fifteen minutes walk from two of our leading churches, and about fifteen minutes ride from several others, including the strongest churches of our denominations.

Can any one ignore the advantages of such a location for a Theological Seminary?

Winds and fogs prevail during the summer months but these are vacation months, which all Theological Seminaries give their students. On the other hand the excessive rainfall in the vicinity of Mr. Tamalpais, under whose shadow it is proposed to locate the Seminary, is more disagreeable than the worst winter weather of San Francisco. Residents of San Francisco are not afraid of its climate. Our students find it highly favorable for study.

The Seminary owns ground in San Francisco sufficient, central, accessible, and therefore available for a site. The climate is not objectionable. In these circumstances, to remove the Institution out of reach of the advantages and opportunities afforded by a great city like San Francisco would be suicidal.

The article before us assumes that nothing would be lost by removal to San Rafael. This depends entirely on what is meant by advantages and opportunities. San Francisco to Theological students is worth twenty San Rafels.

Again, "The proposed change will make it quite practicable for our professors to have their homes in the immediate vicinity of the Seminary;" how more practicable in San Rafael than on the Gray property with ground enough for a dozen residences, is not explained.

Again, "This is the only certain prospect opening before us, and it would be worse than foolish to reject this certainty, and to wait some uncertain and problematical opportunity which may never come." Another assumption, groundless and misleading. A bird in the hand is worth two in the bush. In the San Rafael proposition we have a prospect certain, perhaps; brilliant enough to its authors. Of the Gray property, and the "advantages and opportunities afforded by the great city of San Francisco," we have present and real possession. Why should we sacrifice a possession for a prospect; certainty for uncertainty?

Why should we undertake, without necessity, the creation of everything from nothing? This indeed "would be worse than foolish."

I now propose to indicate briefly a definite and feasible plan on which we can work, and that with, or without Mr. Montgomery's \$50,000. Apart from the Gray property, the Seminary owns three properties in Oakland and San Francisco, worth from \$23,000 to \$25,000.

These properties can be sold by order of the Directors, and the proceeds used for the erection of buildings on the Gray property. Take one third of this property, a corner square of 137½ feet, and on it put a \$20,000 building. This can be arranged to meet the necessities of the Seminary for ten years. When more accommodation shall be needed we may trust the Lord to provide the necessary means. Let the remaining two thirds of the property be leased for twenty-five years and so made income bearing, or let it be improved by the erection of pleasant homes to be rented to the professors or others. A portion of the endowment fund might be profitably used in this way.

Thus all our property in real estate would be utilized, our interests concentrated in one place and increase of income realized. Ample accommodations would be provided for the Seminary without borrowing or begging a dollar.

More than this. We could in the most effectual manner, not only cherish but develop "the gem of a College which now exists in connection with our Seminary, and build it up into an important and useful Institution."

How can this be done? Let all who raise the cry of "obstruction" give heed!

Persuade Mr. Montgomery to give his money for the founding of a College. Make an earnest effort to raise \$50,000 in order to secure the \$50,000 offered by him; establish the College in San Rafael, and keep it independent of the Seminary.

The two interests, College and Seminary, can and ought to be united so far as to aid each other to the utmost. But each will do its own work best, and reach the greatest success by keeping them distinct from each other in their property interests and official management.

This policy will divide responsibility, bring strong friends of education to the front and ought to meet

the views and wishes of all parties. For the present leave the Seminary to its natural development.

Work the whole field for a College. With hearty and prayerful co-operation among ourselves, God will give us a College as He has given us a Seminary. For thirty years I have watched the wonderful growth of this most wonderful coast. In its spiritual development, I have during all these years been actively employed.

With infirmities old age has its opportunities. My opportunity now, it may be my last, is to urge upon the Presbyterian church of central California, its duty and privilege, to undertake, in the fear of God, and for the glory of God, the establishment of a Christian College.

This accomplished, I could say with devout old Simeon, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

T. F.

The Presbyterian Review Association announce to subscribers that the publication of the *Review* will cease with the present (October) number.

The Presbytery of San Jose will hold an adjourned meeting in the First Presbyterian Church of San Jose on Friday, Nov. 1st, 1889, at 10 o'clock A. M.

Rev. R. M. Stevenson's address is changed from Bozeman, Montana, to 813 Harrison Street, Oakland. He has entered upon his work at the Prospect Hill Mission in Fruitvale with characteristic energy, and with encouraging prospects of success.

In the death of Mrs. Charles Crocker, who passed into the spirit world quite suddenly last Sabbath, San Francisco has lost one of her most liberal Christian women. To the Old People's Home she gave in all about \$200,000. To the hospitals, the Boys' and Girls' Aid Society, the kindergartens and the Y. W. C. A., her gifts were large and frequent. Her wealth passes into the hands of children who we believe inherit her spirit.

Rev. H. J. Ehlers has removed from Yuma, Arizona, to Phoenix. He is laboring as a home missionary in the Salt river and Gila river valleys, immediately west of Phoenix. Those valleys are settled up with farmers, principally Americans, and the hope is that permanent churches may be gathered.

THE MINUTES OF SYNOD.

The Stated Clerks of the Presbyteries have co-operated so cheerfully and efficiently with the Stated Clerk of the Synod in perfecting their rolls of ministers and elders that we have the Minutes nearly all in type already. If any brother knows of any recent change or of any probable omission will he please write to me at once. We will print a page of addenda and corrections if necessary.

STATED CLERK.

Y. M. C. A. EDUCATIONAL DEPARTMENT.

The Educational Department together with the other social and literary work of the Young Men's Christian Association opens this week. There will be evening classes in the following studies:

Spanish, Monday and Thursday evenings, Prof. C. H. Sykes, teacher. Drawing, Wednesday and Saturday evenings, A. Theo. Bruegel, M. E., teacher.

Stenography, Tuesday evenings, Prof. E. Knowlton, teacher. Bookkeeping, Monday and Thursday evenings, Prof. S. Sturgis, teacher.

Elocution, Friday evenings, Prof. W. T. Ross, teacher. Vocal Music, Friday evenings, J. J. Horris, teacher.

A course of medical lectures, business talks, popular concerts once a month, gymnasium, library, reading room, and a large number of opportunities for self improvement for young men are offered; membership fee \$5 a year. Any young man of moral character may become a member of the Association by applying at the building, 232 Sutter street, and filling out the regulation application blank. Over two hundred young men have joined during the past three months and the Association work is exceedingly popular among our young men, and the Institution was never more prosperous than at present. They contemplate the establishment of a branch among Cable Car men in the near future. The opening reception to young men exclusively will be given next Tuesday night, November 5th, and the opening concert on next Thursday the 7th. Members entitled to free admission to all these receptions and concerts. Those desiring to enjoy the benefits accruing to members should become identified with the work immediately. H. J.

McCoy is the General Secretary and manager of the entire Institution, and Mr. Geo. W. Gibbs, President. The Association is well and favorably known as an indispensable organization among the young men of San Francisco.

SABBATH OBSERVANCE.

It is gratifying to learn that definite steps are being taken to secure a day of rest for California. The necessity for action is recognized by those in charge of the movement, and the indications are apparent that they mean to go on with the work until completion. The Executive Committee are arranging for a steady campaign against indifference to what is the social right of every free people, while a Financial Committee, consisting of Dr. R. H. McDonald, C. C. Clay, and Wm. M. Cubery are making efforts to raise \$25,000 for expenses. Already about \$1,300 have been subscribed, and this success leads all the friends of the movement to look forward with encouragement. We are sure that their action commends itself to all of our readers, and that their efforts have all our best wishes.

SAN FRANCISCO THEOLOGICAL SEMINARY.

MEETING OF DIRECTORS.

The meeting in Howard church last Monday afternoon was one of the fullest ever held by the Board. The present officers were elected for another year, viz., Rev. F. A. Horton, D.D., President, Rev. C. E. Babb, D.D., vice-President, Elder R. J. Trumbull, Secretary, Elder Stephen Franklin, Treasurer, Elders Trumbull, Franklin, Hon. J. D. Thornton, Geo. D. Gray and Robert Dickson, Trustees. A committee was appointed to confer with the Attorney of the Trustees and secure a legal opinion in regard to the power of the Board to remove the Seminary out of the city limits without jeopardizing any of its vested rights. After such opinions have been secured, there will be a special meeting, of which due notice will be given, and which all the Directors should try to attend.

CALVARY'S NEW PASTOR.

LETTER OF ACCEPTANCE.

To the Session, Church and Congregation of Calvary Presbyterian Church in San Francisco: Beloved in the Lord Jesus:

At a meeting of the Presbytery of Newark, held in this city last night, your call to the pastorate was placed in my hands and the usual question propounded. Do you accept this call? It was answered in the affirmative. The usual custom has been to address a letter of acceptance to the church also, but which has been postponed until now, when the call was legally handed to me by Presbytery.

In accepting your invitation to be your spiritual teacher and shepherd I am aware of the importance of the mission, the extent of responsibility and the rank you hold among the churches on the Pacific coast. It will be the supreme effort of my heart to consecrate my best powers to the service of my Lord while your minister—to preach a pure gospel in accordance with the standards of our Church and to labor earnestly and aggressively to win souls to the cross. If honesty of purpose and a thorough devotion to the Master and to all your best interests are of value in building up the kingdom of God then they are all laid upon the altar of consecration.

I shall come to you recognizing Calvary church as my spiritual flock, given me to watch over, minister unto and tenderly, faithfully guide and nourish. Your past history gives me full assurance that you will not withhold from such a service your earnest sympathy, support and co-operation.

By such a mutual endeavor we shall reap a golden harvest in the near future, and the gracious "Well done," in the church triumphant.

In hopes of soon greeting you all as my beloved flock,

I am yours in the Gospel,

THOMAS CHALMERS EASTON.

Dr. Easton preached his farewell sermon at Newark last Sabbath. He expects to be in San Francisco about the middle of November.

ACTION OF PRESBYTERY.

The Presbytery of Newark in dismissing Dr. Easton adopted the following preamble and resolutions.

Whereas, The Rev. Dr. Thomas C. Easton, who has been for a number of years the successful pastor of the First Reformed Church of this city, has, at this meeting of the Presbytery of Newark, been received as a member of this body by certificate, etc., and is about to remove with his family from our city to San Francisco, in order to become the pastor of Calvary Presbyterian Church, in said city; therefore,

Resolved, That while we regret his departure from among us, and recognize the loss to our own city consequent upon his removal, we heartily commend him to the Presbytery of San Francisco, and to the church of which he is to become the pastor, and to the city in which said church is located, assured that our loss will be their gain. And also,

Resolved, That we extend to him our good wishes and earnest prayers for the future welfare of himself and family, both in temporal and spiritual things, and bespeak for them a cordial welcome at the hands of Calvary Church and people, with whom their future lot is to be cast.

JUNIOR SOCIETIES.

Many Junior Societies of Christian Endeavor are being formed this Fall in all denominations. By this means the younger children, many of whom could not go to the evening meetings of the Senior Society, are trained for Christian service under the lead of the pastor assisted by the older young people of the church. The methods of the Junior Societies are very much like those of the others, except that they are adapted to the children who, when they reach the age of thirteen, are expected to join the Senior Society. Mrs. G. R. Alden (Pansy) and other well-known writers will give special attention during the coming year to this branch of the work.

One hundred and forty new Societies were reported at the Central office in about ten days, the largest number ever recorded in a similar time at the opening of the church-year.

HOUSEKEEPING OF THE FUTURE.

In cities and villages the kitchen and cooking-stove and hired girl are all to be banished from the home. Clothes-making, soap-making, starch-making, laundry-work, coffee-browning, yeast-making, butter-making—all are gone. Send after them—or rather say that organized industry is already taking along with these—the remaining work of cooking and cleaning. This state of things is coming as sure as fate; and when it comes the deliverance will be so great that generations yet unborn shall rise up to bless the workings of this beneficent law.

The city of the future will not build houses in squares giving to every house an individual kitchen and prison-like back yard. It will rather build them all around an open square, and the part now disfigured with the kitchen will be given over for a household sitting-room or nursery opening into a great, green space, where children shall play in safety, and through which the free air of heaven shall blow into the houses surrounding it. In every square will be found a scientifically-constructed building containing a laundry and a great kitchen, supplied with every modern appliance for skilled and scientific cookery, and also for sending into every dining-room any desired quantity or variety of food. The individuality of the home and the home table will be preserved, and the kitchen smells and waste and "hired girl" will all be banished.—Mrs. Helen E. Starret, in the Sep. Forum.

STATISTICS.

The third edition of Zöckler's *Handbuch der theologischen Wissenschaften* contains important statistics of the strength of the various churches of Christendom. Exact results are, of course, out of the question; but the greatest pains have been taken to get correct figures. The conclusion reached is as follows: Greek Church, 92,000,000; Roman Catholics, 210,000,000; Protestants, 150,000,000.

Significant is the progress of the various churches within the last one hundred years. From 1786-1886 the Protestants in Europe increased from 37,000,000 to 85,000,000; the Catholics from 80,000,000 to 154,000,000; the Greek Church from 40,000,000 to 83,000,000. That is, the percentage of increase was: Protestants, 2.30; Catholics, 1.92; Greek Church 2.07.

The mission field shows the following results: Rome had in its various missions about 1,325 converts in 1790; now it has 2,420,000. One hundred years ago the Protestant missions had but 30,000 converts; now they have 915,000. In India the Catholic missions have scarcely doubled their converts in a century, while the Protestant converts have increased twenty fold. Catholic converts have been doubled since 1790 in China; in the same country Protestant converts have been doubled every ten years. Catholic missions are on the decrease in Japan, while the Protestant missions are growing rapidly.

BOOK TABLE.

PHYSIOLOGY OF THE SOUL, by J. H. Wythe, M.D., D.D., LL.D. Whoever knows the author of this book will be disposed to give it a favorable reception, being assured of his competency to discuss the subject of it.

We inform others that Dr. Wythe is an eminent surgeon, a Professor in Cooper Medical College, a successful author of text-books requiring profound insight, scientific skill, keen analysis and masterly comprehension. One of these books—that on the Microscope—has reached an extraordinary circulation and is an acknowledged standard.

This new book, *The Physiology of The Soul*, may be called a companion volume to his treatise on *The Agreement of Science and Revelation*, which has passed to a second edition, although the new book is an independent work, well adapted to settle some disputed points in Psychology and the relation between matter and spirit. It is written in a style adapted to intelligent readers, and could be profitably used as a text-book in schools. It is gratifying to see such philosophical works produced by authors who are identified with this Coast as Dr. Wythe has been for a period of thirty years.

For sale at Hammonds, 1037, Market St.

BABES OF THE NATION. New Illustrations in colors and in monotint by Maud Humphrey. Illustrations of "The Babes of the Year." New verses by Edith M. Thomas, author of "Babes of the Year." Frederick A. Stokes and Brothers, New York. The Bancroft Company, San Francisco.

All who saw the "Babes of the Year" published in 1888, will want this its successor. It has colored pictures, full page of The Russian Child, The Little Highlander, The Little French Girl, with the *fleur delis*, The Italian Child, The English Child, The Spanish Child, The African Child, The German Child, The American Boy, The Swedish Child, The Canadian Child with his sled, and The Dutch Child with hood, muff and skates. Each picture is accompanied by a short poem. It is a splendid holiday book.

MARIGOLD. By Mrs. Nathaniel Conklin (Jennie M. Drinkwater) 450 pp. 12 mo. Price 1.50, Robert Carter and Brothers, New York, George C. McConnel 735 Market St., San Francisco.

The Carters have published sixteen stories from the pen of this talented lady. They are in hundreds of our Sabbath School libraries. Those who have read and enjoyed "The Story of Hannah," "That Quisset House," "From Flax to Linen," "Four fold," etc., will want to get acquainted with Marigold and they will find her a very interesting young lady. We commend the volume to all our readers.

REV. JOHN McCULLAGH. A Sketch of His Life and Labors By Rev. Joseph H. McCullagh. 12mo., pp 189. Philadelphia: The American Sunday School Union.

A biography of this great and good man, George C. McConnell, 735 Market St. S. F. whose name and face are familiar to hundreds, we may say thousands, all over our land, will be welcomed by these friends north and south. He was known as the "Sunday-school man of the south," but his labors took him everywhere. A sketch of his life and labors as here written by his son, forms one of the most interesting biographies we have seen for a long time. The fragrance of such a consecrated life is sweet, and deserves to be held in remembrance. As we are moving on this coast in the matter of a more vigorous prosecution of the Sunday-school Missionary work the coming of this book is timely. It ought to be widely read. It cannot fail to rekindle the faith of the church in the importance of this department of her work.

KORNO SIGA. The Mountain Chief; or Life in Assam. By Mrs. Mildred Marston. 12mo., pp. 209. Philadelphia: The Amer-

ican Sunday-school Union. G. C. McConnell, 735 Market St., San Francisco.

An actual portraiture of life and missionary labor in foreign lands is here presented by one who spent years in India. The only fiction about it is that the true names of the actors are not given. The writer has a most charming style, and we believe that many hearts will be quickened by the narrative, to renewed and deeper interest in Christian missions to the heathen. Let this book be added to the Sunday-school libraries. It will be read for it is interesting, and it will do good for it is all aglow with the spirit of Christ.

TANGLETOP; OR, A YEAR WITH THE GIRLS AT LOCUST HILL. By Mary Bissell Waterman, author of "Hello! Santa Claus!" "Life from a Wheeled Chair," etc. 12mo, cloth, pp. 351. Price, \$1.35.

In this book we are introduced to a houseful of young girls, a sort of combination of home and school, at Locust Hill Cottage. The girls are of diverse types and characters; yet all of them are genuine girls, and show the inconsistencies and exuberances which belong to human kind of the feminine gender in the period of bud and blossom. The old problems of good and evil come for solution before these fresh young souls, and the questions are as new to them as though they had not been troubling people, young and old, from old Job's time until now. Why is there so much evil in the world which a good God made and governs? Life seems a perfect riddle. Why is it so? What is the key? Is there any key? Mr. and Mrs. Sherwood, who act as guardians and teachers of the girls, are wise and patient. They expect that there will be some ferment in girlhood, and they give opportunity for vent. The perplexities of one afternoon are solved by an out-door excursion, which seems an entirely illogical solution, and yet it works well in practice. We know that a day of recreation, by changing the perspective, often makes a difficulty which seemed hard, vanish like a bubble. Somehow the question ceases to trouble. Patience to wait is developed, and time removes many symptoms of disease which are only made worse by too many mild moral applications not adequate to the case.

In the children's room at the top of the house the six girls had a habit of meeting with Mr. and Mrs. Sherwood to talk over questions which troubled them—not in the domain of their book lessons, but in the wider sphere of thought, feeling and life. This place they designated "Tangletop." Some of the girls feared that it would be dull business to talk on such themes, but none of them stayed away, and soon the tangletop hour became one of the best in all the week. The tangles which were brought for unravelling were curiously diverse; but they all sprung out of real heart wants which the girls felt, and so they were discussed not as curious themes for speculation, but in their practical bearings upon character and conduct, as developing patience, faith and hope. The American Sunday-school Union, 1122 Chestnut street, Philadelphia. G. C. McConnell, 735 Market St., San Francisco.

LECTURES TO MY STUDENTS, Second Series; being addresses delivered to the students of the Pastor's College Metropolitan Tabernacle. By C. H. Spurgeon, President. 283 pp.; price, \$1.00. Robert Carter & Bros., New York. Geo. C. McConnell, San Francisco.

In these lectures Mr. Spurgeon discusses such topics as "The Holy Spirit in Connection with our Ministry," "The Need of Decision for the Truth," "Open Air Preaching," "Posture, Action, Gesture, etc.," "Earnestness," "Conversion as Our Aim," etc. His treatment of these topics is clear, earnest and practical. Many of our ministers might find in it valuable hints. It gives the results of the experience and the observation of one of the most successful preachers of the age, and will be welcomed by his many admirers on both continents.

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the Best Medicine for a cough I ever tried, and have also recommended it to others who were much pleased with the effect. Indeed, it cured my little boy's cough when the prescription of an excellent physician had no effect.—Mrs. S. B. HOLMES, Moorehead, Minn., Jan. 14, 1886. Price 25c, 50c and \$1.

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WHAT OUR WOMAN'S BOARDS HAVE DONE FOR FOREIGN MISSIONS.

MRS. ELIZABETH EWING.

"We are not responsible for results. We will do our duty and leave the results with God" are thoughts with which we frequently comfort ourselves, when the efforts we put forth in morals or religion seem wholly inadequate to the work to be accomplished.

It is not quite twenty-nine years since the first foreign missionary society was organized by the women of the United States; and just nineteen years on the fourth of this month since the first missionary society was organized by the women of our church at Philadelphia. Since then, so rapidly has organization progressed that its history seems like a fairy tale. Six other great centers have been formed which may be called boards or societies, two of them in New York State, one having its headquarters in New York City and one in Troy; one in Chicago, one in St. Louis, one in Portland, Oregon, and our "Occidental Board" in San Francisco. These, with their more than 6,000 bands and auxiliaries, are doing a noble work for the spread of Christ's kingdom; 277 missionaries are supported abroad; 158 native helpers and 320 boarding and day schools, with a total amount of contributions for these eighteen years of three and a half millions of dollars, which has been used in buildings, furnishing and support of schools, hospitals, orphanages, training schools for nurses, asylums and dispensaries, and in the translation and printing of books.

This great work carried on so successfully by the officers of these seven boards, in connection with the Assembly Board, is small compared with their labors for these six or seven thousand auxiliaries. Never was an army led by such faithful, self-sacrificing officers; diligent in organization, watchful and prayerful for their auxiliaries, sending them letters, circulars, tracts, providing magazines, and doing everything possible to encourage and strengthen them in the Lord's work.

How have we as auxiliaries responded? Many of us have lacked enthusiasm. We have been selfish. We have enjoyed the missionary hour

month after month, where we have heard the voice of Jesus, and seen visions of the glory of His kingdom. We have united our prayers and sung songs of praise, cheering our own hearts and increasing our faith. We have delighted in our meeting as a means of mental culture, and have eagerly studied the ancient and modern history and geography of the different fields. Socially we have been bound together in the bundle of life, but have we been as earnest and faithful as we ought in trying to build up these auxiliaries; by inducing every woman in our church to become a member? Have we given liberally as the Lord has prospered us? Have we been helpful to our pastor in providing an interesting program for the monthly missionary concert? Have we organized our young people and Sunday-school for missionary work? Have we been instant in season and out of season in disseminating missionary intelligence? Have we cultivated a spirit of prayer for missions? Have we been anxious to send laborers from our own homes and churches, or to go ourselves to carry the Lord's message? Do we try to lift any of the burden from our dear Occidental Board?

Christ's message to the seven churches of Asia is most appropriate to us. These nineteen years of organized effort have been so full of success that we are not conscious that we need rebuke. Let us hear what the Spirit saith unto the churches: "Repent, be faithful, be zealous, hold fast: behold I have set before you an open door, and will give unto every one of you according to your works." "I may come quickly and remove thy candlestick out of his place." "These things saith the Son of God, who hath eyes like unto a flame of fire and His feet like fine brass."—*Read at the Woman's Meeting at Synod.*
Sacramento, October, 1889.

PRAYER FOR ROBERT INGERSOLL.

A lady recently passed a few weeks in Vermont, and after her return related the following incident at a woman's meeting:

"A pastor brought me a little book and left it with me without comment or explanation. Upon opening, I found it to be the minutes of a maternal association in 1834. Reading very carefully I found the discussions turned upon the Scriptures; their authenticity, and how to teach them to their children. Each mother would present her children by name, and a special meeting would be given to prayer for each family. In the book was an alphabetical list of the names of membership, with those of their children. I followed down the line until I came to the name of Eliza Ann Ingersoll; then down through the children's names until I found Robert Ingersoll. Then I knew why the pastor gave me the book. Robert Ingersoll had been personally pre-

sented to God in that mothers' meeting. I have faith strong enough to believe that he will become a Christian. Let us pray for Robert Ingersoll."

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NEWS OF THE CHURCHES.

OAKLAND.—"Twenty Years of Battle against the Drinking Saloon" was the theme of Rev. Dr. Horton's morning sermon, in which personal experience enforced vital lessons for the campaign of to-day. "The Proposed Revision of the Westminster Confession of Faith" was the evening subject, taking note of debate and debaters as now going forward, and especially examining the first three chapters. Rev. H. H. Rice's subject in the morning was "The Sacrifice of Christ;" in the evening "The Book of Psalms."

LIVERMORE.—Our little church is moving along. The Rev. H. Byrons is preaching for us, and we find his sermons full of good material. He is well received by our people, and proves to be a faithful and an earnest worker. Mrs. Byrons we find always on hand in every branch of our church work. Our people seem to be more united in the good work than they have been for some time in the past. Our congregations on the Sabbath are very good, and our prayer-meetings are perhaps better attended than they ever have been. Our Sabbath-school is in a prosperous condition. Take it all in all, I think we can safely say that God is on our side. Then who can be against us?

ST. JOHN'S CHURCH, S. F.—Last Sabbath morning the pastor delivered a discourse on the subject of "Joining the Church" and the reason why all believers should do so. The text on which he based his remarks was from Acts 2d chap., 41 verse, *et seq.*, wherein so many are represented as being added to the church through the preaching of the truth, as under our Lord's express command. "Go ye forth into the world and preach the gospel." This was the power then and it is the same power to-day which is able to win men. It is the power of God unto salvation. This means of grace shows God's eternal power, the Savior's love and redemption and the Divine Spirit's efficacious working. These agencies working on the heart, men are convinced of their sins and enabled to flee from them and turn unto righteousness. Thus inward confession and open profession become necessary. Thus the way has been in God's divine love made plain to all. No wonderful flight of intellectual fancy is necessary, nor any great reasoning required. To know the whole catechism with all its theology is not demanded. A person of medium intellect can learn, know and receive the truth as it is revealed in Jesus.

After the morning service a meeting of the congregation was held for the election of additional elders, and three brethren were chosen.

In the evening the doctor delivered a discourse on the parable of the marriage feast, which was most interesting and instructive.

SAN JOSE:—Mrs. Jane Cobb, one of the oldest members of the Presbyterian church received a most pleasant and gratifying surprise last Thursday evening in the parlors of the church. It was the evening of the regular prayer meeting service, and after the usual exercises Rev. Mr. Minton to the surprise of Mrs. Cobb, announced that as it was that lady's seventieth birthday her friends had thought proper not to let the event pass by without some recognition. He continued: "There are many reasons why such an occasion should not be unnoticed. During her long residence in San Jose she has made the church her home. She has been a member of the organization for thirty years, and a zealous and faithful one."

"This recognition as an expression of esteem is not projected in a mercenary manner. In fact it would not do any good. Mrs. Cobb has already given away every-

thing she has, and if she had more anything of this kind would not be necessary to open her generous heart. This event is meant as an expression of disinterested affection. Her well known dislike of loud ostentation and display constrained us to be modest in our expression. There is a growing reverence for age, and it is an excellent thing. It stimulates filial love. It takes art, high art, to paint a picture of the Lord's Supper. It takes art to sing sublimely before an audience. But the greatest art lies in growing old gracefully. To be old, yet young, that is a consummation to be divinely hoped for. To-night is a happy time and the spirit of friendship, love and gratitude pronounces a thousand benedictions, and we all pray that many years of life may be left for our honored friend and Christian sister."

Dr. Minton then read the following poem, composed for the occasion by Mrs. M. H. Field:

THREE SCORE AND TEN.

Sweet is the morn with dew and odorless bloom
And song of waking birds.
But evening is the time for fireside cheer,
Clasped hands and thoughtful words.

And spring is fair with promise unfulfilled
Of opening bud and leaf.
But autumn pours its largesse far and wide
In vintage and in sheaf.

Bright in the beauty of the springing wheat.
A rippling emerald main.
But all the garnered sunshine of the year.
Is in the ripened grain.

O evening, dear to weary eye and hand.
O autumn, end of fears,
O harvest of immeasurable wealth,
O golden crown of years!

This poem printed in letters of gold in a richly ornamented satin booklet was presented to Mrs. Cobb. Rev. C. E. Babb being called upon offered a few words of appreciation and congratulation. Boquets of rarest flowers were brought by scores of loving friends. Everything was done so quietly and so heartily that we will all look back to it as a model celebration.

LOS ANGELES, CAL.

Per steamer Santa Rosa I sailed from San Francisco, Oct. 1. Soon after leaving Port Harford on the 16th it commenced raining and continued till we reached San Pedro, Friday morning. Many of the passengers had unpleasant controversies with Neptune, owing to the heavy rollers which accompanied the storm. I was ready for and enjoyed each meal when the gong sounded. By invitation I preached at Santa Monica both morning and afternoon on Sabbath last. Owing to the heavy rain the Sunday school and morning congregation was small. The Young People's Meeting and the evening service were well attended. The new church is a gem of taste and beauty, having opera chairs to comfortably seat 310. That popular watering place is liberally patronized both during the summer and winter. The present is the dull season between the two. I learned that Colonel Shepherd of the New York Mail and Express, while there as a guest, seeing the little chapel overcrowded, made the first contribution toward the building of the new church, as he is ever prompt to see and assist worthy undertakings. Santa Monica is a lovely place by the sea where tourists and the weary may enjoy rest and comfort.

The unusual downpour of nearly 8 inches of rain for the season, has interfered with plans, yet we have found many new friends for THE OCCIDENT, and hope to find many more in this city where Presbyterians have been and still are so active in devising liberal things, and so energetic in pushing them forward toward a successful accomplishment. Los Angeles will yet be heard from in a way that should stir up the brethren about the metropolis to nobler emulation.

H. H. D.

SOUTHERN CALIFORNIA ITEMS.

RAIN AND REST.

The storm has been the great event of the week in this and neighboring counties. It lasted from Sunday morning till Wednesday evening, and from six to eight inches of rain are reported. At one time it fell at the rate of one inch per hour. Such a downpour in the month of October is unprecedented. It exceeds the total for ten years past during that month. As a consequence the congregations last Sabbath morning were very small. In some churches no services were held. The pecuniary loss in the counties of Santa Barbara and Ventura is large, the bean crop having been damaged, it is said, to the amount of half a million of dollars. But nature is smiling now; vegetation is springing up and "the voice of the turtle is heard in the land."

The constant agitation of the Sunday rest question is accomplishing good results in this section. The press in various quarters is waking up to the importance of the subject. An editorial in the Pasadena Star closes as follows:

"How boundless should be the gratitude of our human hearts that we have this day of rest, a Sabbath made for man. Let us observe it by holding it sacred. Let us preserve it as completely as possible from the inroads of toil and the weakening blandishments of pleasure. 'Six days shall thou work' is God's law and no mandate of man can set it aside, no transgression permanently prevail against it."

The Rev. Edward Thomson continues his labors on behalf of the Day of Rest. This week he has lectured at Long Beach and San Pedro.

AMONG THE INDIANS.

There are, according to U. S. Agent, Mr. Rust, only eight Indian schools in the twenty reservations under his inspection. These reservations are widely scattered, from near the Oregon line to Mexico and to Yuma on the east. The school buildings were reported by the last Indian Inspector as "unfit to stable Government mules." The best one, at Banning, was built and is owned by the Indians. The Roman Catholics, who have a contract school at San Diego, are about to establish another at Banning. The only Protestant missionary to be found on any of these reservations is at San Jacinto and he is a "tenderfoot." In alluding to the above facts the Los Angeles Times says:

"These points suggest that it might be well for the Christian people of California to boom the education and civilization of the Indians. They have been much neglected. Here is a chance to help an active agent to elevate a class of people who, unless they have help, must remain a curse to the white civilization. Mr. Rust thinks that we certainly owe them as much as the heathen at the ends of the earth, for whom so much is done."

It is the editor who thinks "so much is done" for the heathen in other lands. Mr. Rust is a Presbyterian who believes that "the field is the world," and favors the resolution of our Synod to raise \$20,000 this year for Foreign Missions.

PASADENA.

A meeting of the congregation of the First Presbyterian church is to be held in two months to vote upon the election of a pastor. The Rev. Dr. Ormiston was engaged to supply the pulpit for one year. Many are anxious to secure him as settled pastor. The Rev. Dr. H. M. Scudder is to occupy the pulpit next Sabbath. He has taken a house on California street, where he is to reside with his wife and invalid daughter, his son, Dr. Doremus Scudder, and wife. They are a great addition to the cultured and Christian element of this city.

The first Raymond excursion of the season arrived here on Tuesday and most of the party are at the Painter. The Hotel Raymond will be open for guests in about a month.

An excellent private school for boys has been opened lately on Los Robles avenue, by Mr. and Mrs. S. C. Clark of Massachusetts. The former is a graduate of Harvard, with several years of experience in teaching, and his wife a graduate of Smith College. They have recently connected themselves with the First Presbyterian church.

The Rev. Dr. Stewart and wife are spending some weeks with their married daughter, who resides in Pasadena. Many old friends rejoice to meet them again.

The Rev. Geo. Maxson, of Rivera, was in town this week. At the approaching communion season at his church he is to be assisted by the Rev. J. B. French, of Tustin.

Mount Wilson Summit has had a sensation lately. The first baby, born there a few weeks ago, is now the chief attraction at the hotel. The Episcopal minister of Pasadena has been asked to baptize the little girl. A rather high-church proceeding some think.

LOS ANGELES.

The First Congregational church has its new, commodious and tasteful edifice completed, and the date for dedication is set for next week. The Rev. Dr. R. G. Hutchins is pastor.

Simpson Tabernacle, now partially occupied, is a costly structure and has a fine audience room, the finest to be found (Bishop Foster) in any Methodist church in the United States.

A Chrysanthemum Fair is to be held next Tue day, when it is expected that 700 varieties of that flower will be exhibited. One lady has 400 varieties in her garden.

Major G. A. Hilton, well known in the East as an effective temperance worker, expects to reach here in December and will labor under the auspices of the W. C. T. U.

The Y. M. C. A. requests that persons interested in helping forward a good work among the sick will send flowers to the rooms of the Association, 109 Fort street, to be distributed at the County Hospital.

The pulpit of the First Presbyterian church was supplied last Sabbath by one of the professors of the University of California, Methodist; to-morrow Dr. Doremus Scudder will preach.

At Bethany church there is hope of securing a pastor soon. The Sabbath-school and prayer meetings are well sustained. The Rev. J. W. Parkhill will preach to-morrow.

Dr. Fay, Unitarian, announces as the subject of his sermon a week hence, "The Recent Notification of the Prime Minister of Italy to the Pope of Rome, and the Alteration of the Prayer Book of the Episcopalians and of the Creed of the Presbyterians Considered as Straws on the Stream of Tendency." A. M. M.

SOUTH PASADENA, Cal., Oct. 26, '89.

A WORK OF GRACE.

DEAR OCCIDENT: I ask now for the prayers of every pious heart. God is working in our midst, to his name be all the glory.

On my return from Presbytery I began a series of every night meetings. They have been held for three weeks. Two united with our church Oct. 13th, one by letter and one by profession, three others have given me their letters and will unite first of November.

Last night eleven Christians requested prayers for a deeper work of grace in their hearts. One young lady confessed Christ. Four young men confessed having gone astray and promised by God's grace to do better. Six raised their hands to be remembered in our prayers, and in our children's meeting, lately started, nine children requested our prayers, one to be an earnest Christian, one to have her sins washed away in Jesus blood, others to be good, etc.

Prayers have been asked for sick wanderers, etc., and answered, enemies have been healed, in fact God is with us visibly. Next week, D. V., we hold at four to five a mother's and children's daily meeting, and continue our evening meetings.

I never by God's grace, pulled through so hard a spiritual struggle in my life. My young people felt it was undermining my health and came to my help. They did nobly. Pray that God may deepen and extend their work. Our town is small but there are others to be reached, at any rate the church is now alive and the house of God is filled with his glory.

ISAAC WHITE, Pastor.

Ensenada, Lower California.

NORTH PACIFIC NOTES.

The Synod of the Columbia met in the handsome new church of Pendleton, Oregon, on Thursday evening, Oct. 10, '89. The Rev. C. R. Shields, retiring Moderator, preached from Luke 19:10. Rev. F. G. Strange, of Ashland, elected Moderator. Rev. G. F. Whitworth, for so many years the stated Clerk of Synod, sent in his resignation because of inability to attend to the duties of the office, made so by his recent injuries. The resignation was accepted, and Rev. J. V. Milligan of Portland was unanimously and by acclamation elected to succeed him. No better selection could have been made, as Bro. Milligan has both experience and special adaptability in this line.

The question of the division of Synod came up through an overture from the Presbytery of Puget Sound. These brethren were anxious to date the new Synod from the time of the new State, and were very zealous for this and other reasons, for the division. But they yielded to the strong opposition in other Presbyteries, and themselves moved to lay the matter on the table, which was done, without a dissenting voice. Although the debate was sharp, yet the feeling was good, and all seemed satisfied in the end. Rev. T. M. Gunn, upon the recommendation of the Home Mission Committee was re-elected as Synod Missionary for another year, and has begun another year of arduous work for the Synod. He will spend the first month in Idaho, the second in East Oregon Presbytery, the next two in the Presbytery of Puget Sound, and the next in Southern Oregon. Nearly the whole of this time will be given to exploring new fields, which seems to be a special feature of our work this year.

One of the most important matters coming before Synod was the Umatilla Indian School enterprise. This has formerly been under the Foreign Mission Board's direction, but was recently turned over to that of the Board of Home Missions. The government has given this Board a lease title to a quarter section of land for twenty-five years; the ground has been selected, about nine miles from Pendleton, in the Umatilla reservation, and the Board proposes to put up buildings and take steps for establishing a first-class industrial school for these Indians. The Synod is asked to undertake to raise \$5000 towards putting up these buildings, and a committee of five, one from each Presbytery, was appointed to push the work. Rev. G. L. Diffenbough was nominated as superintendent, to begin his duties April next. J. E. Miller, who has manifested so much interest in these Indians when it was not popular to do so, and when it cost him something, was nominated as Industrial Superintendent, to begin work at once. Rev. E. M. Sharp, chairman, Rev. T. M. Boyd, secretary, and R. E. Bryan, treasurer, with Rev. G. L. Diffenbough and J. E. Miller, ex-officio, were elected as Board of Managers. It is hoped to get everything in running order early next year, and the Synod will push the matter as rapidly as possible.

A proposition from the Executive Committee of New York to the Woman's Board to have a committee appointed in the Synod to co-operate with them in Home Mission work, was not received with favor by the Synod, and was postponed for another year. The benefits sought did not seem to be apparent. This Board is a Home and Foreign Mission Board, and the work has so far been as one work, and with marked success. It is argued that the Assembly recommends it. So it does where the Boards are Foreign and not Home, and justly so. It is argued that our ladies will thus fall in line with the mother society, and that this is necessary to do efficient work. And yet, three years ago, when we had this committee, the whole amount raised was \$400 a year, or

thereabouts. The first year after the organization of the Board \$1000 was raised, and the second year \$1400 was raised, and about equally divided between the Boards. If it is money they want in New York, it would seem best to let the work go on as it is. Aside from this, it is felt by many of the women that to appoint this committee will result in disturbing the unity of spirit now manifest in the woman's work of this Synod. It will virtually make two classes again. Some will be for Home Missions, and some for Foreign Missions, and reasons will be given by some why Foreign Missions should be neglected, while now all are heartily for missionaries and are working for missions. At least this is the way many of our women talk now, and we men, some of us, think as they do. We fortunately have agreed to think about it, however, and it is hoped that good conclusions will be arrived at by that time.

Popular meetings were held in the interest of missions, one night for the general Boards and one night for woman's work. A meeting was held in the interests of Y. P. S. C. E., and one in the interests of temperance. All these were well attended, and had a salutary effect on the people of Pendleton as well as upon the members of Synod.

The Presbytery of Puget Sound was divided into two, leaving Seattle in the old Presbytery, and putting Tacoma in the new, to be called the Presbytery of Olympia, and to be organized April 10, 1890, Dr. J. R. Thompson preaching the sermon, and preaching till a Moderator is chosen.

Steps have been taken more or less completely for establishing schools of learning at Portland, Spokane, Davenport, Pendleton, Kelso, Union and Southern Oregon during the year. At all but the last two places schools are in progress already, I believe, with varying prospects of success. The Portland Academy, however, is not under Presbyterian control, but we claim it as Presbyterian; all the others I believe are. At Portland, Pendleton and Kelso both sexes are admitted. At Spokane only the ladies' seminary is as yet in operation, though it is expected to have a college here in the near future, admitting both sexes. At Union and Southern Oregon the plans only are on foot, and at the latter simply a committee appointed to see what can be done, while at Union eight acres have been donated by a lady, conditional on putting up buildings to cost \$2000. It is proposed, however, to improve it so that the whole property will be worth \$10,000, when they will ask aid from the Board to help in the running of the institution. Of the old academies, viz., Albany, Ellensburg, Sumner, Waitsburg, Montesemo, Moscow (to be absorbed in Spokane) Albany is the oldest, and is the most firmly established. It is having a most promising year, and bids fair to become a self-supporting institution in the near future.

The Synod was one of the best we have ever had in spirit, and all who attended felt abundantly repaid for the long distance many had to go, and the time spent in the work. Pendleton is a thriving city, and our church is prospering under the pastoral guidance of Rev. T. M. Boyd, who has built the church there this year at a cost of about \$3500, and has it free from debt.

The First Church of Spokane Falls, Rev. T. G. Watson, pastor, received 18 new members at their October communion, making in all a membership of about 200. From 25 to 50 of these will soon go off into a new organization, and be allowed one-fourth of the property. The parties to whom this church sold their property about one year ago for \$21000 have recently refused \$70,000 for the same.

The First Church of Sinslaw, Rev. Albert Robinson, S. S., received at their October communion ten new members. This church was organized in July with

eight members. The growth, therefore, is encouraging.

The new church at Springwater was dedicated last Sabbath, Rev. J. V. Milligan assisting the pastor, Rev. E. T. Ingle. This is the third church Mr. Ingle has built within eighteen months.

W. O. FORBES.

MINISTERIAL UNION.

An unusually large attendance characterized the meeting of the Union in Calvary Church on Monday morning, when Rev. M. N. Cornelius again presided, but Rev. W. H. McFarland was elected President for the ensuing term, which begins with the coming month. A number of visiting ministers, among them Rev. J. A. Cruzan, Rev. H. H. Wycoff, Rev. Aaron Williams and Rev. A. Drahms, all of the Congregational denomination, were present and were introduced to the union.

Rev. H. A. Lounsbury, having been previously appointed to open the discussion upon the proposed revision of the Westminster Confession of Faith proceeded to read what proved to be an extended and exhaustive argument in favor of the revision. The paper being, many thought, equal in ability to that of Rev. Dr. Alexander on the other side, presented some time ago.

Mr. Lounsbury stated that the Confession was framed during a time of intense political and religious excitement, when, as is always the case at such times, cool and conservative men were left in the background, and extreme and hot headed ones were pushed to the front, some of them deplorable with the scholastic refinements and subtleties which then prevailed. Beside, their material was largely drawn from the Lambeth Articles, and a later document known as the "Irish Articles," the former being the work of a man whom he regarded as one of the greatest cranks that ever lived, so that on the whole he did not consider the result of the efforts of the Westminster divines so wonderful an achievement after all. He believed that the confession failed in many instances to express the truths taught by the Bible in language corresponding to that of the Sacred Record, as he thought every such symbol of doctrine and belief should do. He was especially severe upon the articles on election, foreordination and predestination, which he claimed were misleading in their tendency, and liable to be so interpreted as to bring dishonor upon God and upon the Christian faith. He would have a thorough overhauling of the work, with an elimination of everything calculated to uphold in any degree what he regarded as a false view of the eternal decrees of God, and would leave prominent, as the leading doctrine, with all the rest growing out of and clustering around it, the redemption of the world by the sacrifice of the Son of God. At the conclusion of the paper a unanimous vote of thanks for it was passed to the writer, who, it may be stated, is a brother of Professor Lounsbury of Yale College, and it was agreed to make the subject one for free discussion at the meeting next Monday morning.

Rev. William A. Sinclair, M.D., a black man, a graduate of Howard University of Washington city, formerly a slave in the South, being present, was introduced and addressed the Union, saying of the institution that since its establishment, after the war, it had educated 4,000 men and women, nearly all of them being of the colored race, 230 had passed through the theological course, 250 that of law, 626 the medical, 156 the collegiate, 114 the commercial, 444 the preparatory, 1,647 the normal, and 800 the industrial, where they were taught various trades, that would enable them to achieve success in life as mechanics and citizens.

Speaking of the colored people in the South, he called attention to the fact that

when they were given their liberty they were thrust out into the world with nothing at all with which to begin the new life before them, and said that, considering all their circumstances, he thought they had made remarkable progress. The percentage of illiteracy among them had been cut down 50 per cent, and yet, owing to the increase of their numbers, there was more illiteracy among them now than there was before their emancipation took place.

Dr. Sinclair, who is now on a visit to this coast in the interests of the Howard University, will present the cause of that institution wherever an opportunity opens during his stay among us.

PLACERVILLE.

DEAR OCCIDENT: The wise and good Master said, "A city that is set on a hill cannot be hid." So it has proved that our little city of Placerville, set away up on the side of a big hill—the Sierra Nevada Mountains—has attracted the attention of some of the followers of the Master who live down in the Valley. For two Sabbaths in succession two Presbyterian ministers from abroad have visited Placerville and preached on both days, morning and evening, which is a thing unknown in the history of our town before, so far as my knowledge extends. We are often warned against the danger of luxuries and indulgences, but I indulged in the luxury of listening to these brethren with a clear conscience, and with no revenue tax to pay. Rev. J. M. Newell, whom you have probably heard of as the Bishop of Santa Clara, came up from Synod on Saturday evening and gave us two excellent sermons on the following day. In the morning he preached from the text, "The word of God is tried," and in the evening he showed how true were the words of Abraham that if men will not heed the gospel as it is preached unto them they would not believe, though one rose from the dead to preach it. Mr. Newell was pastor of this church for ten years, which is a longer time than any one else has preached here. He has been gone from here eleven years, and the day he preached was the twenty-first anniversary of the beginning of his work in this church. So he said to us that morning, "I am now of age, and you must let me do as I please." He remained to visit among his old friends for a few days, and a pleasant and largely attended social was given at the home of the pastor, where he was enabled to meet many of them together, as in days of yore.

On the following Sabbath we had a visit from Rev. A. J. Kerr of San Francisco. He came up, attended by Lai Kee, a native helper, in the interests of the Chinese mission work. He preached for us in the morning, and gave us a rousing missionary address in the evening. A meeting was held also in the afternoon in Chinatown. This was addressed by himself and Lai Kee, and was attended by from seventy-five to one hundred Chinese. For various reasons our work among the Chinese in our town has been suspended for some time. Of late we have been thinking of resuming it. Mr. Kerr's visit we feel has been helpful and stimulating. We are now looking for a place to open a school, and Miss Jennie Armstrong has decided to take charge of it. She is a woman well suited for the place. Her father was one of the early missionaries to the Hawaiian Islands. She was born there, has spent most of her life on missionary ground, and is a person of excellent attainments and devoted piety. If the means for meeting the expense of the work can be secured we feel that much good may be done among the heathen population of our town in the future, as there has been in the past.

Very Truly Yours,

Oct. 21, 1889.

JAMES CURRY.

The Japanese Government has coined \$30,000 worth of nickel five cent pieces. The people like them much, and the coinage will be continued.

REFORM MOVEMENTS IN THE WEST.

BY REV. SCOTT F. HERSHEY, PH. D.

The great West is a standing marvel to me, growing in proportions every time I visit it, or contemplate it. It becomes greater to me every time I move across its borders. Its prairies, stretching from the feet of the beholder out beyond the horizon; its low browed rivers, which seem to be alone in their slow movements; its large cities and busy marts, with the most restless business pulse in the world; car lines, steam, cable and electric winding through every busy street, and to every suburban home; the brilliant gas and flashing electric lights duplicating the splendor of New York's Broadway and Philadelphia's Chestnut; the productiveness of the country in grain, cattle and fruit, rivaling the world; the enterprise, ingenuity and push of the people—these things impress out there in the West, as they do not here in the East.

And this material side of a wonderful progress is not the only thing that impresses; nor is it the most impressive thing to me. I have just spent a month in that strange West-land, and my journey was an ever widening object lesson in moral progress. One of the things we must admit, in our studies in the philosophy of social systems, is, that the community of greater age does not present, on account of that greater age, a superior one of the social order. The kingdom of Babylon had long fallen when Greece, at an early age, was noted for rare qualities of moral character in its social order. Old Babylon felt a s may be said of almost every great people that has fallen on account of social weaknesses and excesses; and while Greece was going to pieces from the same cause, Rome's pure morals were the theme for poet, orator and artist.

Our Eastern States have had generations of time in which to lop off many of the social order, while Western States, a few years removed from territorial government, apply legislation to the prevention of social disorders, and lo, they take a few steps forward, and they reach a position immeasurably in advance of the social and domestic morals of the Eastern States.

Domestic morals are of a higher tone in some of the Western than in the Eastern States. Kansas and Iowa have a surprisingly low per cent. of divorce cases. South Carolina is I think, the only State in the Union which will not grant divorce on any ground. The States above mentioned permit divorce, but the infrequency of it, as compared with its frequency in some of the older States, is most striking proof of a very hopeful condition of the social order in those States. I believe this grows largely out of another reform. This is the temperance reform. The progress of temperance sentiment, and the advance of temperance legislation in some portions of the West, since last I was there, was most gratifying to me, and beyond what I expected to find. So much adverse criticism has been appearing in many of the Eastern papers that I was prepared to find temperance in a bad mix. My purpose in giving a full month to rambling through a few of the Western States was to satisfy myself. I visited cities, town and villages, examined into jails, prisons and asylums. I talked with ministers, saloon keepers and hotel clerks, as well as with police, business men and farmers; so I collected opinion from men of the most opposite views and habits. I walked through the towns at late hours of night, in cloths old and rough, and mingled with miscellaneous crowds at depots and eating rooms. What I saw, and what I learned, and what my conclusions are I defer for my next.

WASHINGTON, D. C.

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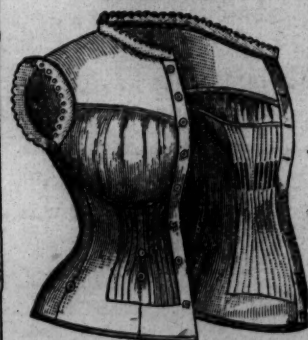
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IN MEMORY OF

Mrs. A. C. Cook, of Cayucos, born May 27, 1823, departed this life October 23rd, 1889.

One of the largest attended and most impressive funeral ceremonies that this community has known for several years took place on Friday, Oct. 25th, when mourning friends conveyed to their last resting-place the mortal remains of Mrs. A. C. Cook. The clouds threatened a downpour, and the country roads were miry and difficult to travel. Nevertheless friends of the deceased drove from various distances up to 20 miles, in order to pay the last tribute of respect to the memory of a noble woman, a kindly neighbor and a faithful friend. The entire neighborhood turned out, almost every English-speaking family within a radius of many miles being represented. Beside the sorrowing husband, six daughters and two sons, all grown, bowed their heads over the grave. Two sons and four sons-in-law bore the casket containing the body from the cemetery gates to its last resting-place, the minister leading the solemn procession, repeating appropriate Scripture. The scene was one to be remembered.

The deceased was born in the island of Ayeon, Scotland, on May 27th, 1823, of simple, earnest Christian parents, named Ferguson, who emigrated to Canada some twelve years afterward, but brought with them and applied their Scottish ideas of sterling religious training in the home life. In her twenty-first year Mary married Mr. A. C. Cook, a Scotchman, tutored in the same traditions, ideas and habits—a man who has been active in the eldership of the Presbyterian church in Canada and in this State for very many years. In 1867 the pair removed with their family to this State, settling shortly afterward in the county of San Luis Obispo. At later periods friends followed from the Dominion, and to-day their children, children's children and family connections form the majority of two Presbyterian organizations—Cayucos and Cholame—in the Presbytery of San Jose.

Our departed friend was a mother in Israel. Genial, generous and hospitable, she, with her excellent husband, ever made the ministers of Christ welcome under her roof. Equally conspicuous in other relationships were her uniform kindness of disposition, her patience in tribulation, her practical good sense in the common affairs of every-day life, and her steadfast personal piety. She was not a showy Christian—rather one who avoided publicity and despised fuss—but a woman who looked well to her family, and had ever a kind word and a helping hand for the relief of suffering and trouble. A faithful wife, an affectionate mother, a good neighbor, and a steadfast Christian, "she hath done what she could," and the world is the better for the life that she lived.

Typhoid fever brought our friend her notice of removal. During her weeks of suffering she received every good that medical skill, religious counsel, and the unremitting attention of devoted children and friends could contribute. From the first she, without fear, predicted the end. On Wednesday, October 23rd, however, it came with startling suddenness. For several days there had been visible improvement, so much so that on that morning she herself requested her minister, the Rev. S. Slocumbe, to "offer a prayer of thanksgiving." Half an hour later, by sudden failure of the heart's action, she had quietly passed away. "The wheel is broken at the cistern;" "the mourners go about the streets."

A voice is heard on earth of kinsfolk weeping
The loss of one they love;
But she hath gone where the redeemed
are keeping
High festival above.

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INTER-SEMINARY ALLIANCE.

On Thursday morning, 17th inst., the American Inter-Seminary Missionary Alliance convened in the First Methodist Episcopal Church in Chicago. It is the tenth annual convention of the alliance, and met this year in Chicago by invitation of the four great theological schools located here—the Baptist Union Theological Seminary, Garrett Biblical Institute, Chicago Theological Seminary, and McCormick Theological Seminary. Its object is to discuss the best methods, and how to carry them out, in mission work, in both home and foreign fields. The morning session was devoted to devotional exercises and the reception of delegates. At the afternoon session, Mr. A. J. Channon, of Oberlin, Ohio, presided. President Ridgway, of Garrett Biblical Institute, delivered the address of welcome to the delegates. He was followed by a paper read by E. H. Rawlins, of Vanderbilt University, Nashville, Tenn. Mr. J. W. Rowlet continued the discussion. Mr. John R. Mott spoke on the Student volunteer missionary movement. In the evening Rev. John Hall addressed the convention, his subject being, How to diffuse the missionary spirit. Rev. Drs. Herrick Johnson and Morris, of Lane Seminary, occupied the platform with Dr. Hall. The music was furnished by the choir of the First Presbyterian Church. The evening session was held in Central Music Hall.

On Friday morning the session was held in the First Methodist church, Mr. A. Moore, of Xenia Theological Seminary, led the devotional exercises. Mr. E. R. A. Hiss, of Drew Theological Seminary, acted as chairman during the forenoon. A paper was read by Mr. Milton G. Evans, of Crozier Seminary, on Denominational comity in the home field. Then came the discussion of the subject by Mr. C. E. Woodruff, of Crozier, continued by Messrs. Dexter, of Chicago, Board of Princeton, Channon, of Oberlin, Wittemyer, of Rochester, Hanna, of Xenia, Baird, of Chicago, and Marquis, of McCormick. Dr. Verbeck, a recently returned missionary from Japan, then delivered an address, urging the members to keep their pledges and remain, come what may, true to the Master. The session was concluded by the reading of several reports. In the evening the convention again convened in Central Music Hall, when an address was given by Rev. T. Harwood Pattison, of Rochester. The music was furnished by the choir of Immanuel Baptist church. Saturday's sessions were devoted to the reading and discussion of papers, and in the evening another mass-meeting was held, addressed by local speakers. Some of the delegates to the convention spoke to city congregations on Sunday morning and evening; but the main evening service of interest to the delegates was held in the First Methodist church, where stirring and encouraging addresses were made by several returned missionaries, prominent among the latter being Dr. J. H. Shedd from Persia.

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OCCIDENTAL UNIVERSITY, Los Angeles, Cal. This institution opened on the 17th of Sept. last, for the second year of its history. The work is progressing very successfully under the several professors—McPherron, Saunders and Bransby, and Mr. Dunlap, and their work is highly appreciated by the students and Board of Directors.

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The death of Rev. Matthew Meigs, D.D., of the Presbytery of Philadelphia North, took place, October 9th, at Richfield Springs N. Y., in the seventy-eighth year of his age.

Rev. Joseph E. Nourse, a member of the Presbytery of Washington City, died at his home in Georgetown, D. C., last week.

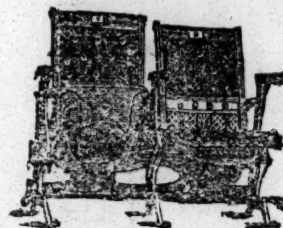
Fifty of the 350 newspapers published in London are "religious" ones.

John F. Hartranft, ex-Governor of Pennsylvania, died at his residence, at Norristown, Thursday, Oct. 17th.

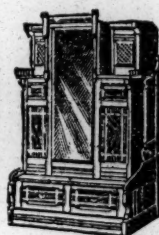
Salt Lake in Utah is reported to be eight feet and a half lower than it was two years ago.

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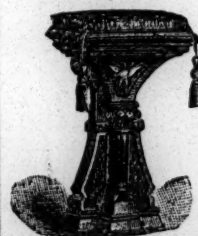
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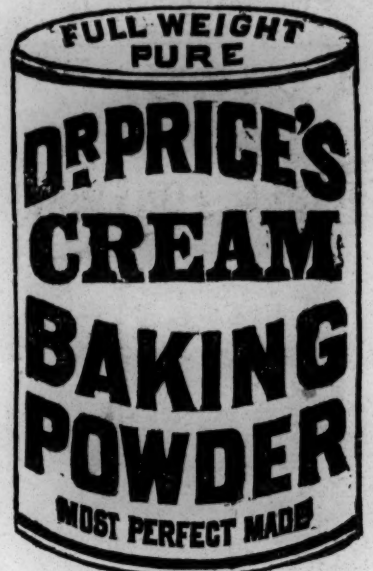
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